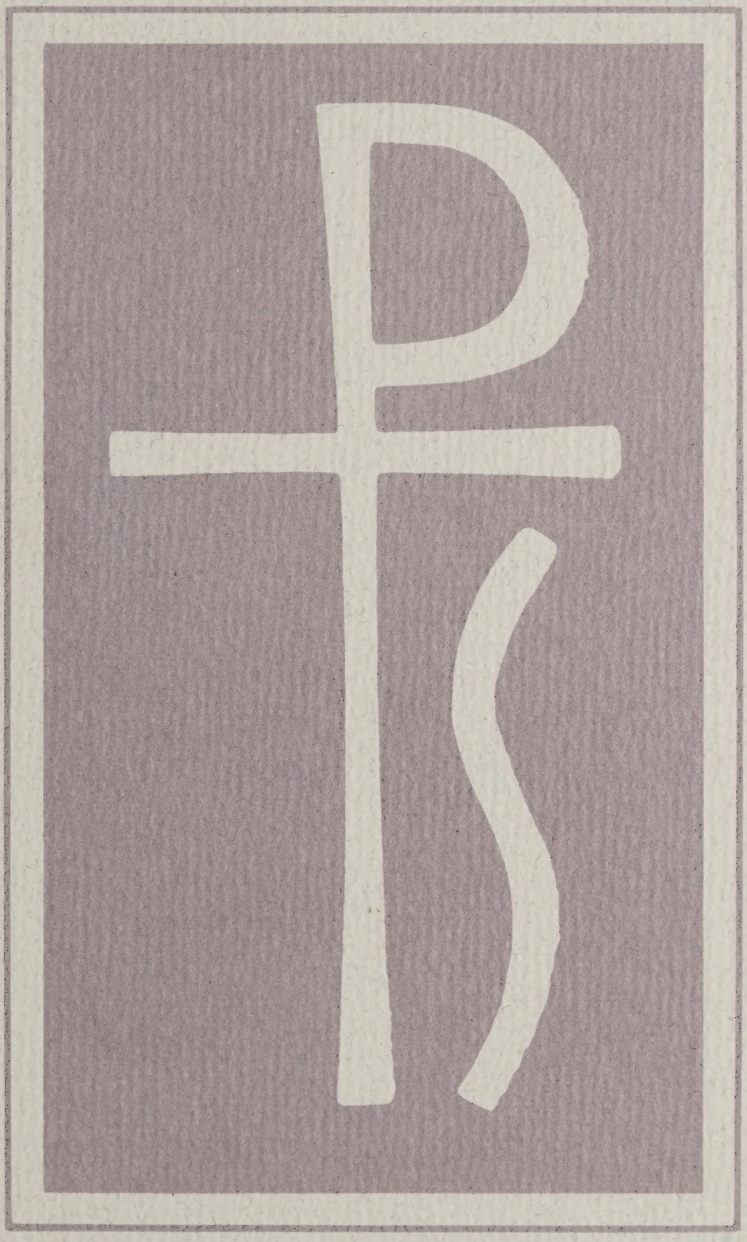
THE PRINCETON SEMINARY CATALOGUE



VOLUME XV, NUMBER 1, JULY 1991

THE PRINCETON SEMINARY CATALOGUE

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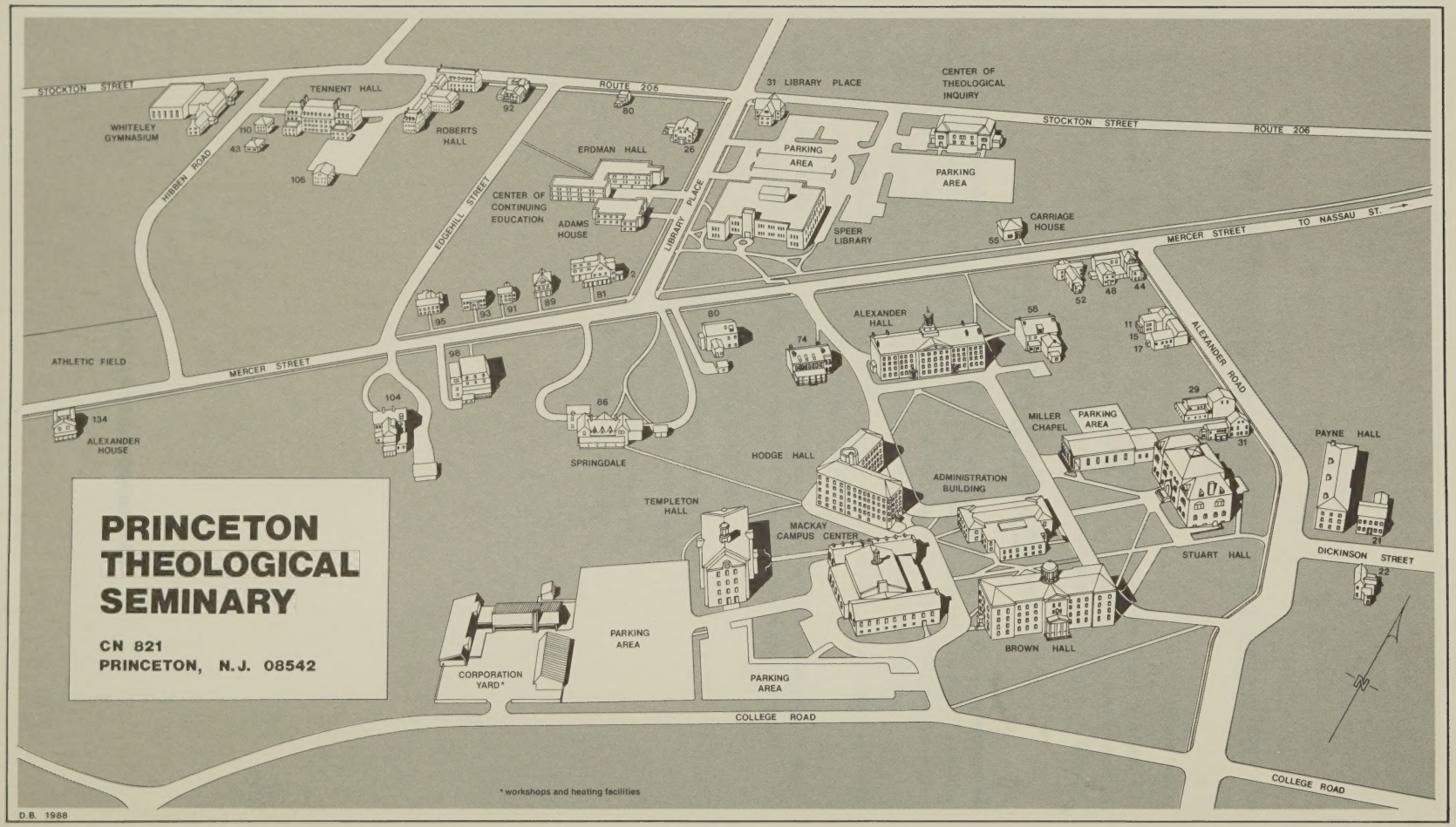
CATALOGUE

1991 - 1992

ONE HUNDRED AND EIGHTIETH YEAR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Communication with the Seminary ~

Mailing Address Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803
Telephone Number (609) 921-8300

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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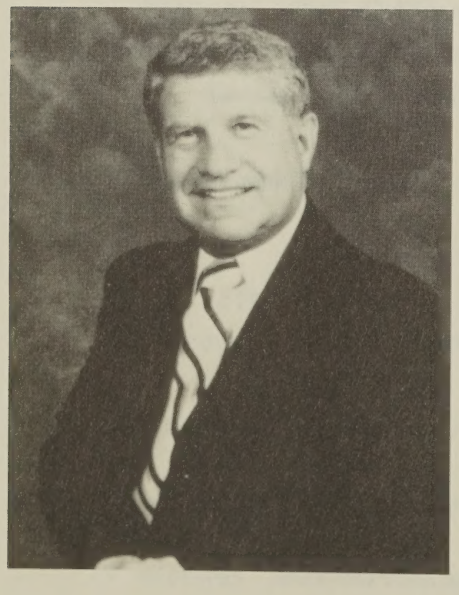
Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday, and on Saturday mornings by appointment.

Visiting the Campus ~

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Director of Vocations and Admissions* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, prove helpful to both students and admissions personnel. Visits may be scheduled throughout the year; however, the months of April and May are unusually busy with applications for admission. Therefore, a prospective student may wish to plan his or her visit for other times of the year.



David L. Crawford
Director of Vocations and Admissions

Calendar 1991-1992

1991

June 10	Monday		Summer session begins.
Aug. 9	Friday		Summer session ends.
Sept. 18	Wednesday		Orientation for full-time students begins.
Sept. 20	Friday		Presbyterian ordination examinations (through Saturday).
Sept. 22	Sunday	8:00 p.m.	Opening convocation.
Sept. 23	Monday	8:00 a.m.	Communion service.
		9:40 a.m.	Fall classes begin.
Oct. 4	Friday	4:30 p.m.	Deadline for changing fall classes without petition.
Oct. 5	Saturday	9:00 a.m.	Postponed and reexaminations.
Oct. 7	Monday	4:30 p.m.	Deadline for 80% refunds.
Oct. 25	Friday	4:30 p.m.	Deadline for 50% refunds.
Nov. 1	Friday	5:20 p.m.	Fall reading period begins.
Nov. 7	Thursday	8:00 a.m.	Classes resume.
Nov. 27	Wednesday	12:30 p.m.	Thanksgiving recess begins.
Dec. 2	Monday	8:00 a.m.	Classes resume.
		9:00 a.m.	Spring pre-registration begins.
Dec. 6	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 20	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.

1992

Jan. 6	Monday	8:00 a.m.	Reading period begins.
Jan. 15	Wednesday	9:00 a.m.	Final examinations begin.

Jan. 20	Monday		M. L. King Day recess.
Jan. 24	Friday	5:30 p.m.	Final examinations end; intersemester recess begins.
Feb. 3	Monday	8:00 a.m.	Communion Service.
		9:40 a.m.	Spring classes begin.
Feb. 7	Friday		Presbyterian Bible examination.
Feb. 8	Saturday	9:00 a.m.	M.A. professional examination.
Feb. 14	Friday		Presbyterian ordination examinations.
		4:30 p.m.	Course change deadline.
Feb. 15	Saturday		Presbyterian ordination examinations.
		9:00 a.m.	Postponed and reexaminations.
Feb. 17	Monday	4:30 p.m.	Deadline for 80% refunds.
Mar. 6	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 13	Friday	5:20 p.m.	Spring reading period begins.
Mar. 23	Monday	8:00 a.m.	Classes resume.
Apr. 11	Saturday	9:00 a.m.	M.A. professional examination.
Apr. 17	Friday		Good Friday recess.
May 1	Friday	5:20 p.m.	Classes end; reading period begins.
May 4	Monday	9:00 a.m.	Fall pre-registration begins.
May 8	Friday	4:30 p.m.	Fall pre-registration ends.
May 13	Wednesday	9:00 a.m.	Final examinations begin.
May 15	Friday	12:00 noon	Deadline for papers by candidates for 1992 graduation.
May 22	Friday	5:30 p.m.	Final examinations and spring semester end.
May 28	Thursday		Alumni/ae event begins.
May 29	Friday		Alumni/ae event ends.
May 31	Sunday	4:00 p.m.	Baccalaureate service.
June 1	Monday	10:00 a.m.	Commencement exercises.

June 8	Monday		Summer session begins.
Aug. 7	Friday		Summer session ends.

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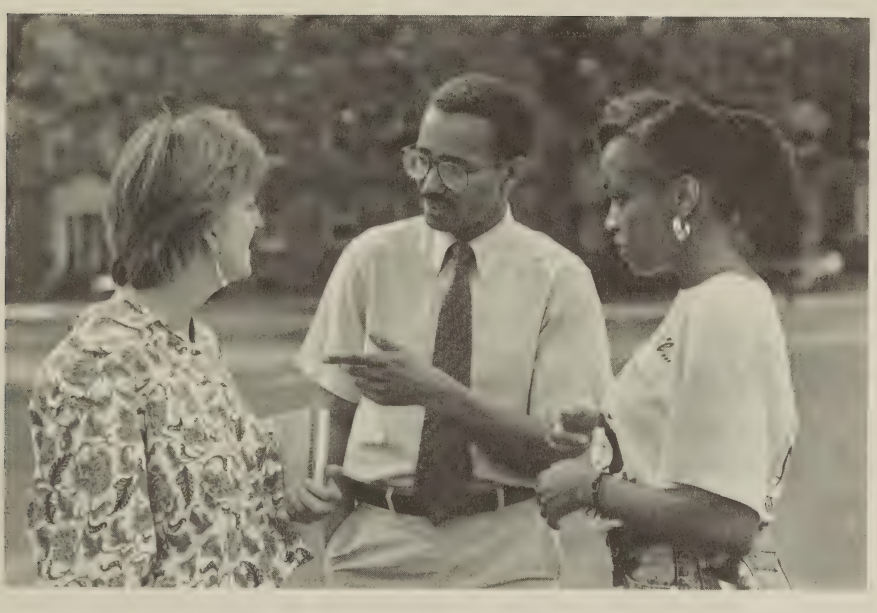

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General Information ~

STATEMENT OF PURPOSE

The purpose of Princeton Theological Seminary is to prepare men and women for able and faithful ministry in the Christian church and in present day society. Committed to a learned ministry for church and society, the Seminary welcomes qualified students without regard to denomination, race, sex, or physical handicap. Through regular chapel worship and other campus functions, the Seminary seeks to strengthen and deepen the spiritual life of students, and through classroom and other academic activities to confront them in critical discussions about the Bible and Christian doctrine with probing questions about faith and life in today's world. The Seminary has one of the outstanding theological libraries in the world, a distinguished and experienced faculty, and a large campus of more than 20 buildings occupying an area of 30 acres in the center of the Princeton community. In the midst of wide diversity, with students of different academic and religious backgrounds, the Seminary encourages a spirit of Christian community on campus so that each individual may be heard, supported, and accepted, and all together be united in a common loyalty to Jesus Christ and his church.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing

> and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902-1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914-1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936-1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959-1983), whose presidency saw the institution of the first center of continuing education at a theological seminary,

the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of three endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of the main classroom building, Stuart Hall, and the addition of John and Irene Templeton Hall, a multipurpose building which houses speech and media facilities, the computer facility, and faculty and administrative offices. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-1.1000).

Miller Chapel, built in 1834, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus and its existence from the early decades of the Seminary testifies to the centrality of worship to life at this institution. We come as a supportive gathering, to a place where we can share our gifts in a welcoming atmosphere.

Miller Chapel is not a "church" in the sense that an ordered congregation, under the direction of a duly called pastor and elected leadership, is constituted as part of a Christian denomination. The faculty, students, and administration of the Seminary are members of their respective churches in com-

munities both local and worldwide. Our worship is God-directed, that is to say, it's focus is on both the community and the individual encountering God. In response to God's initiative and as an expression of our unity in Christ Jesus, members of the faculty, administration, and student body gather for worship daily, Monday through Friday, at 10:00 a.m.

Celebrations of the Sacrament of the Lord's Supper have been authorized by the General Assembly of the Presbyterian Church (U.S.A.), are under the direct authority of the President of the Seminary, and are ordinarily conducted according to the Presbyterian and Reformed tradition. In recognition of our commitment to ecumenicity as represented in all the constituencies of the Seminary community, worship according to traditions other than the Reformed is encouraged and provided, both for the enrichment of corporate worship and for the enlightenment of all. In all public celebrations of the Sacrament of the Lord's Supper, the invitation to commune shall be, ". . . extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love" (B.O. W-2.4011). "All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice" (B.O. W-2.4006).

Under the direction of the faculty, the program of chapel worship is supervised by a Chapel Council, the members of which are appointed annually by the President of the Seminary. A director of the chapel is appointed by and serves at the pleasure of the President of the Seminary. The director of the chapel exercises leadership by coordinating the functions of various committees of the Chapel Council and by supervising the work of the student chapel assistants, one of whom is designated assistant to the director of the chapel.

All members of the Seminary community are invited to participate in the work of one or more of the Council committees and may register their interests at the Chapel Office.

Acknowledging the power of language to create as well as describe ideas and attitudes, the Chapel Council of Princeton Theological Seminary recognizes that language has often been used to perpetuate discriminatory biases and stereotypes among persons and groups. The Chapel Council of Princeton Theological Seminary is committed to the proclamation that God's grace is extended equally to all persons. In our effort to promote the Gospel of Jesus Christ, we believe that language itself can become a witness. The Chapel

Council, therefore, urges inclusive language when referring to gender, race, ethnicity, age or physical ability.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated more than 17,000 men and women. Women have graduated in significant numbers only in the last fifteen years, but now compose approximately one third of the students preparing for ordained ministry. About 8,000 graduates presently serve the church throughout the nation, with alumni/ae represented in every state. Almost 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, its students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.), and the majority of its students are Presbyterian. The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequaled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, enlarged in 1943 by the acquisition of land and buildings in the Stockton Street complex, now covers more than thirty acres. The plant consists of an administration building, four classroom buildings, a library, a chapel, a campus center building, four dormitories, three apartment houses, a gymnasium and athletic field, and a corporation yard. The Seminary also owns a considerable number of houses which are used as homes by members of the faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL – The chapel, built in 1843 by Charles Steadman, a local architect and builder of repute, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus. Through its doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. The chapel is the center of the daily worship life of the Seminary community.

THE ROBERT E. SPEER LIBRARY – Erected in 1957 and named for the great missionary statesman, Robert E. Speer, a member of the class of 1933, this structure incorporates the contents of the former Lenox Reference and Circulating Libraries in a superb center for research and learning. In addition to a world-renowned theological collection, the building provides classrooms, study rooms, carrels, a conference room, a reading room, and lounges. A description of the resources and book collections will be found on pages 133-135.

STUART HALL – The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also accommodates a student lounge for off-campus students.

ALEXANDER HALL – Originally called the "Old Seminary" and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. The bell in the cupola summons the campus community to classes, to worship, to meals, and to meetings.

BROWN HALL – The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. The building was thoroughly renovated in the summer of 1979 to provide single-room accommodations for about 80 men and women.

HODGE HALL – Completed in 1893, this building was named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about 70 students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for 15 faculty members and three faculty secretaries.

TENNENT HALL – One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of

1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL – This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association and the Women's Center are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL – This hall for the housing of missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. It contains fully furnished apartments for twelve families. In assigning apartments, preference is given to missionaries and fraternal workers who propose taking a regular course of study at the Seminary.

THE WHITELEY GYMNASIUM – The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, and racquetball. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING – This building, located in the center of the campus, was originally constructed as a refectory, and was converted into a gymnasium in 1910. It took on its present function as an administration building in 1945 and in 1981 an addition enabled the Seminary to bring under one roof most of the administrative offices.

JOHN ALEXANDER MACKAY CAMPUS CENTER – Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen, a large auditorium with a stage, lounges, meeting rooms, faculty offices, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CHARLOTTE RACHEL WILSON APARTMENTS – On U.S. Route 1, about two miles south of the campus as the crow flies, stand the Charlotte Rachel Wil-

son Apartments, named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes 25 two-story buildings, each containing eight apartments, some with one bedroom, others with two. They are available to married students with or without children or to single parents with dependents.

CHARLOTTE NEWCOMBE CENTER – Completed in the summer of 1982, the Charlotte Newcombe Center is located on the grounds of the Seminary's apartment complex. The building contains a large study section, with carrels for individual work, and an enclosed typing area. Other facilities include an informal lounge, a multi-purpose social room, and a small service kitchen.

CHARLOTTE RACHEL WILSON POOL COMPLEX – Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30′ x 75′ pool, a 10′ diameter heated wading pool, and an adjacent shower/locker room. Located on the apartment complex grounds, it is available to all members of the Seminary community.

CARRIAGE HOUSE – This building, situated a few hundred feet from Speer Library, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL – In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building is a dormitory for men and women; the other section provides residential quarters for the Center of Continuing Education.

ADAMS HOUSE – Located across Library Place from Speer Library, the building that was once a private residence and now houses the Center of Continuing Education has been named in memory of Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Over 5,000 persons, both ministers and laypersons, participate in seminars and individual study programs here annually.

LENOX HOUSE – This stately residential structure on the corner of Stockton Street and Library Place first served as a faculty home. It has also been used as an accommodation for unmarried students and temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects.

TEMPLETON HALL – The newest building on the Seminary campus is Templeton Hall, completed in February 1989. Named in honor of Sir John Tem-

pleton, who has served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, the facility houses speech and preaching classrooms and offices, fully equipped recording and television studios, educational media and curriculum development facilities, administrative offices, and the Seminary's computer center.

Templeton Hall – Completed 1989

Programs of Study

APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy of which will be sent upon request. A non-refundable fee of $35.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary admits qualified men and women students of any race, color, and national or ethnic origin, irrespective of physical handicap.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all

college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

Whenever feasible, an interview with a member of the Seminary staff is recommended. Such an interview can be arranged through the office of the Director of Vocations and Admissions.

It is expected that applications for the M.Div. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered.

Admissions are made on a rolling basis beginning in late November. Priority in the assignment of housing will be given on the basis of early application and admission.

Components of the Program

Persons applying to begin the Master of Divinity program in September 1992 should be aware that a revised curriculum has been approved to go into effect beginning with the 1992-1993 academic year. Information regarding the new curriculum will be sent as soon as it becomes available.

The components of the Master of Divinity program for those who matriculate during the 1991-1992 academic year are two in number:

1. *Seventy-eight units (credit hours) of academic work distributed over six semesters of full-time resident study.* Certain of the units are assigned to specific requirements and the remainder may be drawn from available electives or special courses. Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (fifty-two units), including in all cases the final year, must be spent at Princeton Seminary.

2. *The completion of an approved program of field education,* the nature of which is elaborated on page 129 of this catalogue.

Candidates for the M.Div. degree are strongly encouraged to consider doing a senior thesis for three or six credits. Such a thesis enables the student to give concentrated attention to a particular area of theological study.

Program Sequence

Instruction in the Seminary is broadly organized under four academic departments, and portions of the curricular requirements are assigned to each of these departments.

BIBLICAL STUDIES

The student is required to take eighteen units in this department, distributing the work as follows:

1. Courses OT01, Orientation to Old Testament Studies, and NT01, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Twelve additional units, not all in the same Testament, drawn from courses numbered OT08 or NT08 and above. If, however, a student successfully completes course OT04 or NT04, he or she will receive an allowance of three units toward the distribution requirement for each such course completed, provided another course also be taken in the Testament concerned.

Students entering as candidates for the Master of Divinity degree who have studied Greek may take a placement examination in Greek to demonstrate their ability to carry on exegetical work in New Testament. This examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

Entering students who have studied Hebrew may take a placement examination to demonstrate their ability to carry on exegetical work in Old Testament. This examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.

2. Understand the fundamental syntactical construction.

3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take twelve units in this department, distributing the work as follows:

1. In the division of Church History, both CH01, History of Christianity I, and CH02, History of Christianity II.

2. Six additional units, including some work in History of Religions, Church and Society, or Ecumenics.

THEOLOGY

The student is required to take twelve units in this department, distributing the courses as follows:

1. Course TH01, Introduction to Theology, which must be completed by the end of the 1991-1992 academic year.

2. A course dealing with a major theological or basic Christian doctrine, selected from a group designated as qualifying as a second course in theology.

3. A course in Philosophy or Christian Ethics.

4. A course drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen units drawn from the offerings available in this department.

1. Courses SP01 and SP02 Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.

2. Course PR01,-02 Introduction to Preaching (four credits), which is to be completed in the second year.

3. Two three-credit introductory level courses in addition to those specified immediately above; and two one-credit Introductory Study Programs in areas not otherwise covered.

4. In addition, members of the Presbyterian Church (U.S.A.) are required to take the one-credit course EM01 Presbyterian Church Polity.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined

conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, thus laying a strong foundation for work in all of the theological disciplines.

2. To rectify deficiencies from the preceding year or to lighten their projected load for the year ahead.

3. To enrich their theological awareness beyond the minimum requirements for graduation. Summer courses must be selected with particular care, since several of these offerings may be applied toward the graduation requirements in a restricted way, and others carry no credit at all toward those requirements.

As a general rule, credits earned during the summer session and extra credits earned during regular terms may not be used to reduce the six semesters of resident study prescribed for the degree. Exceptions to this rule are granted only under extraordinary circumstances, and on the basis of a written petition to the Committee on Academic Standing.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

A limited number of students can be accepted each year for an accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work.

The M.Div. requirements are completed as usual in the first three years. During the third year up to six units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. by June of the fourth academic year. Seminary housing is not available during this fourth year of study.

Applications for this program should be filed with the Registrar by May 1 of the second year of the theological course. A special bulletin covering the requirements of this program is available upon request.

THE DEGREE OF MASTER OF ARTS

Princeton Theological Seminary offers the degree of Master of Arts (M.A.) as the first professional degree for church educators. The program of study leading to this degree is designed as preparation for service in various professional capacities, particularly that of director of Christian education or religious education coordinator in the parish.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

Whenever feasible, an interview with a member of the Seminary staff is recommended. Such an interview can be arranged through the office of the Director of Vocations and Admissions.

It is expected that applications for the M.A. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered.

Admissions are made on a rolling basis beginning in late November. Priority in the assignment of housing will be given on the basis of early application and admission.

The components of the Master of Arts program in Christian education are three in number:

1. *Fifty-two units (credit hours) distributed over four semesters of study.* Certain of the units are assigned to specific requirements, and the remainder may be drawn from available electives or special courses. Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (twenty-six units) must in all cases be spent at Princeton Seminary;

2. *A professional examination over the basic material in Christian education and in the other areas of the Seminary program.* The preparation for this examination should be done partly through formal courses and partly through independent reading. The professional examination will be given at the end of the first semester of the final year of study; or early in April for transfer and post-M.Div. students.

3. *The completion of an approved program of field education*, the nature of which is elaborated on page 131 of this catalogue.

Curriculum

Instruction in the Seminary is broadly organized under four academic departments, and portions of the curricular requirements are assigned to each of these departments, as follows:

- Introductory courses in Old and New Testament, Theology, Church History, Pastoral Care and Counseling, Christian Education
- One other theology course
- Four additional designated courses in Christian Education
- Two designated courses in other areas of Practical Theology
- Three elective courses
- Four one-unit offerings in Speech, Polity, Practical Theology

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study. In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry be-

yond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Vocations and Admissions by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. Applications from international students must be filed by February 1 for the following academic year. (For other information regarding admissions policy and procedures for international students refer to the "International Student Policy Statement" available from the Office of Vocations and Admissions.) The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. In addition, the applicant must submit a transcript of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching and Worship (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Theology (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director by March 15 whether or not they will accept admission

to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis must pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser by the Registrar. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by May 1.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete both his or her courses and the thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester. If an extension of time is desired, the candidate must make petition to the Dean of Student Affairs. Extensions ordinarily are granted for one or two semesters at a time.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program

is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of full-time ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of the applicant's ministerial practice.

3. An extended personal statement dealing with aspects of the applicant's ministerial practice and including a statement of a tentative feasible final ministry project.

4. After admission and before matriculation an endorsement from the applicant's session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have been engaged full time in the regular practice of ministry for a period of at least three years following receipt of the Master of Divinity degree or its academic equivalent. Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of minis-

terial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. "HABIT OF MIND"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations — people, events, places, and issues — influence each other and go together to form the particular "events" of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. "Agenda of Concerns" is a list of critical ministry subjects that in the Faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the "Agenda of Concerns" specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved "Agenda of Concerns" is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D.MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

1. INDIVIDUAL PROGRAM OF STUDY. Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected Faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be ac-

countable for their progress and will include submission of various written reports related to independent study activities.

2. D.MIN. WORKSHOPS. Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. Faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered Faculty input in the "Agenda of Concerns" and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in either the fall or early winter next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

3. FINAL MINISTRY PROJECT. The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by Faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the Faculty. Undertaking on the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and determined by the Faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its Faculty Leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Tuition for the entire program is $5520, and is payable over a three-year period. Room and board expenses while attending workshops are additional. A continuation fee of $500 per year is assessed for any candidate pursuing the D.Min. beyond the third academic year of candidacy. Failure to pay installments of tuition or other charges due within an academic year by the end of the second semester of that year, without written approval of the Vice President for Financial Affairs, will terminate the candidacy.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
Doctor of Ministry Program
Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803
Telephone: (609) 497-7875.

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]
2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]
3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]
4. Religion and Society [Sociological Theory, Social Ethics]
5. Practical Theology [Christian Education, Pastoral Theology, Theology and Communication in Preaching]

Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Committee on Ph.D. Studies.

Admission Requirements

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 10, 1992. Applicants will be informed of the decision of the Committee on or about the first of March.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.

The M.Div. degree is required of candidates in Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; a human science in relation to religion; and two courses in the history of Christianity.

2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination should be sent to The Graduate Record Examinations, Educational Testing Service, Princeton, New Jersey 08541, or (for far western states) Box 27896, Los Angeles, California 90027. For applicants whose native language is not English, the Test of English as a Foreign Language, also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.

Candidates in the Practical areas are required to submit evidence of professional practice under close supervision, or else must arrange to engage in such practice during their period of residence.

3. An academic paper in his or her intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and forty pages in length. The paper will be evaluated by the following standards as evidence of the candidate's ability to work on the doctoral level in the intended area of specialization: (a) understanding of the subject related and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director within thirty days whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A Ph.D. Catalogue Supplement containing more complete

information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. It is necessary for the entering doctoral candidate to demonstrate a working knowledge of at least one of the required modern languages prior to matriculation. A translation test must be passed at the latest in September, or the candidate must have successfully completed the summer course for doctoral candidates in French or in German at Princeton University. Candidates who do not pass the translation test, or who do not successfully complete the University language course, are not permitted to register for any courses except modern languages. Their scholarship aid may be reduced, and the term will not count for academic residence. If the language test is not passed before the beginning of the second semester, candidacy in the program will be terminated. In similar fashion, the second language examination should be passed as early as possible, and at the latest in September prior to the opening of the second year of residence as a condition of registration.

2. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser and, usually, two other members of a residence committee. It is from this residence committee and especially its chairperson that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

3. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced standing granted at the time of acceptance for candidacy. In exceptional cases the committee on Ph.D. Studies may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

4. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and further courses of study are planned, leading to the comprehensive examinations, if satisfactory progress has been made.

5. The period of resident study culminates in the comprehensive examinations which are usually four or five in number, designed for five hours of writing each, followed by an oral of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in testing procedure must be approved by the Committee on Ph.D. Studies. With specific exceptions approved by departments and the Committee on Ph.D. Studies, all examinations should be taken at one period, of which there

are three each year: September and early October, January, and May. Students may take the comprehensive examinations in May of the second year of residence, or in September/October or January of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements have been satisfied, or before a dissertation topic has been approved by the student's department.

6. The student is urged to give thought to possible areas and topics for the dissertation from the very beginning of residency. Seminar and course papers might well be chosen in part to explore such possibilities. A research topic should be worked out with the residence committee during the second year of residence. This research topic must be approved by the department prior to the beginning of the comprehensive examinations. After completion of the examinations, the Committee on Ph.D. Studies will appoint a dissertation committee upon nomination by the department concerned, taking into account the research topic and the candidate's own suggestions. The chairperson of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal. In a form satisfactory to the dissertation committee, the proposal must be submitted to the Ph.D. Studies Committee for approval. Approval must be received by the end of the third academic year; this deadline is strictly observed.

7. After approval of the dissertation proposal, the student prepares the dissertation, following procedures of counsel and evaluation agreed upon with the members of his or her dissertation committee. The dissertation is limited to 250 pages, and must be accepted by the committee no later than March 15 of the year in which the degree is to be conferred.

8. A final public oral examination on the dissertation is required. The date is set by the dissertation committee, in consultation with the candidate and with the approval of the Director of Ph.D. Studies, after the dissertation has been accepted for examination. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

9. Two unbound copies of the dissertation must be deposited in the Office of Ph.D. Studies at least one week prior to the last regular faculty meeting of the second semester. Each copy must include an abstract of not more than 350 words. The dissertation is made available to the scholarly world by mi-

crofilm, for which the candidate completes the Microfilm Publication Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts*.

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of $500. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Only in unusual circumstances may the Committee on Ph.D. Studies authorize a relaxation of this rule. If all degree requirements are not completed within nine years, the candidacy will automatically expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Business Manager will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students in their fourth or fifth terms of residence to spend a semester in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Application for the program should be made to the Dean of Academic Affairs by March 1 for the autumn semester.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic

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and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Director of Vocations and Admissions.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit.

Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the Registrar no later than the second Friday of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the Registrar, and have paid the required fee for each course audited. Applicants should correspond with the Registrar. No outside auditors will be received after the first day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be admitted for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the Registrar. Unclassified students are charged regular fees but are not eligible for financial assistance, and normally cannot be considered for campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a Visiting Scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for Visiting Scholar privileges should correspond with the President. The deadline for

applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

Transfer Students

A student who has taken part of the theological course in another institution, and who desires to become a candidate for either the M.Div. degree or the M.A. degree, may make application for admission with advanced standing. A student desiring transfer credit shall, upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions:

1. consult with the Registrar of the Seminary regarding transfer credit that will be granted, and

2. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary.

Credits earned elsewhere may not be applied toward any other Princeton Seminary degree program.

A maximum of twenty-six units of course credit will be received in transfer toward either the M.Div. degree or the M.A. degree, even though the applicant may have completed more than a year's work in another institution.

Transfer credit toward the M.Div. degree will be received only from programs conducted by those schools accredited by the Association of Theological Schools in the United States and Canada. Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. A candidate for the M.A. degree in Christian education may on occasion be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Vocations and Admissions (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies) a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (G.C.E.) level. Three additional years of

full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL) unless the Director of Vocations and Admissions or Committee on Ph.D. Studies shall specify an alternative instrument. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, however, candidates for the M.Div., M.A., and Th.M. degrees, as well as Special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to International students.

Teacher Certification

Through a cooperative arrangement with Princeton University's Program in Teacher Preparation, it is possible for selected Seminary students to obtain state secondary or elementary school teacher certification. Inquiries should be made in the junior year and directed to the Assistant Director of the School of Christian Education.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the Registrar not later than March 15 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the Handbook. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary ~

THE PRINCETON INSTITUTE OF THEOLOGY

Each summer, usually during the early weeks of July, the Princeton Institute of Theology is in session on the campus. Ministers, educators, and church laypersons share for ten days in the classes, forums, workshops, and convocations. Guest professors and pastors from across the nation and overseas, as well as Princeton faculty members and international representatives, provide the leadership in thought and discussion. The year 1991 is the fiftieth in which several hundred men and women from many denominations and many areas of service will gather for instruction and inspiration. Inquiries may be addressed to:

The Princeton Institute of Theology
Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

The program for the 1991 Institute, June 24-July 4, with the focus on the theme "Whence & Whither?" is as follows:

Bible Hours

- FIRST WEEK: James A. Sanders, "Reading the Bible on its Own Terms"
- SECOND WEEK: Charles H. Talbert, "The Difference Christology Makes: Perspectives from Luke"

Convocations

- FIRST WEEK: Langdon B. Gilkey, "A Turbulent Century for Theology"
- SECOND WEEK: Christina A. Baxter, "Spirit of the Age or Spirit of God?"

Evening Services

- FIRST WEEK: Thomas W. Gillespie, Nancy H. Sehested, Marvin McMickle, William Sloane Coffin, Barbara K. Lundblad
- SECOND WEEK: Roberta Nobleman, Paul S. Wilson, James A. Forbes, Christina A. Baxter, Bryant M. Kirkland and Jack Cooper

Elective Courses and Workshops

- John E. Burkhart, "Worship Worthy of the Name"
- Carol A. Wehrheim, "Ministry with the Whole Congregation"
- Edward P. Wimberly, "Spiritual Direction and Pastoral Care"
- Lewis R. Donelson, "The Voice of the Bible in Our Ethics"
- Walter E. Wiest, "Pastors and Professional Ethics"
- David A. Weadon, "Introducing a New Hymnal"
- Brian H. Childs, "Congregations and Our Promise to Care"
- Paul S. Wilson, "Imagination and Preaching"

Challenges

- Susan Brooks Thistlethwaite, "To Speak the Word of God"
- Dieter T. Hessel, "To Restore Creation After Nature's Revolt"
- William Sloane Coffin, "To Beat Swords into Plowshares and Study War No More"
- Mary Jane Patterson, "To Pursue Our Ministry of Compassion"
- Edward A. White, "To Reclaim Vocation"
- Barbara A. Pursey, "To Know the God of This Creation"
- Will D. Campbell, "To Redeem our Common Lives"
- M. Douglas Meeks, "To Live By a Different Set of Rules"

Certification for Christian Educators

- FIRST WEEK: Joyce C. Tucker, "Presbyterian Polity"
- SECOND WEEK: Freda A. Gardner, "The Theory and Practice of Christian Education"

CENTER OF CONTINUING EDUCATION

DIRECTOR: Geddes W. Hanson
ASSOCIATE DIRECTOR: Lillian M. Taylor
MANAGER OF HOUSING: Mary Grace Royal

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and laypersons opportunities to par-

ticipate further in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Most seminars are scheduled weekly and usually extend from Monday afternoon through Thursday noon. Others are scheduled for one day, usually the first Monday of the month.

In order to meet the many challanges of ministry, a large variety of programs is offered, including seminars in evangelism, mission and outreach, pastoral care and counseling, preaching and communication, management in voluntary organizations, human relations, Christian education, spirituality, worship, philosophy, theology, and Bible.

Seminars for specialized groups include dialogue seminars (e.g., Jews and Christians, clergy and lawyers) and multiple staff events and seminars for hospital chaplains and interim ministers. Seminars dealing with special aspects of ministry treat such subjects as ecumenism, ministry to youth, and ministry with and to the elderly.

Another service of the Center of Continuing Education is assistance in making arrangements for accommodations and meals for those wishing to come for a brief period of independent reading and study, using the facilities of Speer Library.

Lending Library

As a service to ministers and other professional church leaders; the Center of Continuing Education offers a lending library program that makes a selection of recently published books in areas related to the church's ministry available through the mail.

This program is designed to help pastors and other church leaders keep abreast of current developments in a broad range of theological studies. The cost of membership is $15.00 a year.

Christian Educator Certification Program

In conjunction with the annual Institute of Theology, the Center of Continuing Education offers a program of electives for individuals who wish to be certified as Christian Educators in the Presbyterian Church (U.S.A.). In the summer of 1991 the areas covered will be Presbyterian Polity and Religious Education Theory and Practice. In the summer of 1992 the areas covered will be Human Development and Presbyterian Program and Mission.

Facilities

Air conditioned physical facilities for the Center of Continuing Education include Adams House and Erdman Hall. The Center is located directly across from Speer Library and a short distance from the Chapel and the dining hall. Meals are available in the cafeteria during the regular academic year, with the exception of the recess periods at Christmas and during the spring.

A brochure is available in which the program of the Center and a schedule of fees is set forth in detail. This brochure, together with registration forms and additional information concerning opportunities at the Center, may be obtained by writing to:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540

SUMMER SCHOOL

DIRECTOR: David H. Wall
ASSISTANT TO THE DIRECTOR: Kay Vogen

The Summer School is designed to make graduate theological education available to persons unable to attend the Seminary during the regular school year, to provide Seminary students opportunities for additional work, to enrich the institution's continuing education program, to provide a context in which intensive experimental work in theological education may be undertaken, and to incorporate such elements of summer work as the language program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units unless otherwise stated.

Courses regularly are offered in the following subject areas: biblical studies, theology and ethics, church history, preaching and worship, Christian education, evangelism, and pastoral theology.

Biblical Hebrew and New Testament Greek are offered during an intensive eight-week session. Because these courses are taught simultaneously, only one language may be pursued during the summer. Each language course carries six units of academic credit and neither one may be taken for CEU credit.

1992 Summer Language Program: June 8-July 31

OT4S BIBLICAL HEBREW Staff to be announced

NT4S NEW TESTAMENT GREEK Staff to be announced

1992 Course Offerings

FIRST PERIOD: June 8-26

S114 ISAIAH J.J.M. Roberts

S677 COMPASSION IN PASTORAL CARE A. Purves

S783 THE CONTEMPORARY RELEVANCE OF KIERKEGAARD James E. Loder

SECOND PERIOD: June 29-July17

S154 THE ONENESS OF GOD IN THE OLD AND NEW TESTAMENTS Ulrich W. Mauser

S325 SAINTS AND VIRTUES (June 29-July 3, followed by four weeks of independent study) Donald Swearer

S434 THE THEOLOGY AND ETHICS OF JAMES CONE Nancy J. Duff

S613 THE BIBLE IN PASTORAL CARE AND COUNSELING Donald E. Capps

S744 EDUCATIONAL MINISTRY AND THE FAMILY Freda A. Gardner

S812 THE SPIRITUAL LIFE OF THE PREACHER Christine M. Smith

THIRD PERIOD: July 20-August 7

S161 THE INTERPRETATION OF THE FOURTH GOSPEL D. Moody Smith

S557 CONFLICTS IN CHRISTIAN COMMITMENT Daniel L. Migliore and Kathleen D. Billman

S849 PREACHING THE GOSPEL OF MATTHEW Thomas G. Long

SPECIAL PERIOD: August 3-7

S737 TEACHING THE BIBLE IN SMALL GROUPS (followed by four weeks of independent study) Richard R. Osmer

S901 PRESBYTERIAN CHURCH POLITY (one credit) H. Dana Fearon III

For a complete list of summer offerings, contact the Summer School Office.

Courses are arranged with a view to providing coverage of a variety of areas within theological thought and practice that are particularly significant for the ministry today. For the most part, they are organized so that Th.M. candidates may develop coherent programs even though formal study must be confined to the summer months. Candidates for the Th.M. degree in the field of pastoral theology, however, may take no more than half of the required work (12 credits) during summer sessions. Students (except those enrolled for a language) may select one course only during each three-week

session. Language students may take an additional course offered during the Special Period.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on pp. 36-37 and should check with the Registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m.	Class
10:00 a.m. – 10:45 a.m.	Break
10:10 a.m. – 10:30 a.m.	Chapel, Tuesdays and Thursdays
10:45 a.m. – 12:10 p.m.	Class

(Greek and Hebrew review sessions are offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the nine weeks and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Financial Aid

Financial assistance is available to qualified students enrolled in degree programs at Princeton Seminary or other accredited seminaries. Application forms are available from the Summer School Office.

For further information concerning the summer school, contact:

Office of the Summer School
Princeton Theological Seminary
108 Stockton Street
Princeton, New Jersey 08540

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances,

a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

Courses of Study ~

Implementation of a new Master of Divinity curriculum in academic year 1992-1993 will occasion the need for a new course numbering system and changes in some course descriptions, as well as changes in the criteria for full and part-time candidacy. For academic year 1991-1992, the following rubrics obtain.

The courses of study have been projected for the academic year 1991-1992 and, in some instances, for the year 1992-1993. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses carry three units of academic credit unless otherwise stated in the description.

A full-time program for M.Div. and M.A. candidates ordinarily consists of thirteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full-time candidacy in the M.Div. and M.A. programs is ten units per semester; however, students who carry no more than the minimum 10 credits per full-time semester, will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and two numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

Code	*Field*	*Department*
AD	Church Administration	Practical
CH	Church History	History
CS	Christianity and Society	History
DS	Ph.D. Seminars	All
EC	Ecumenics	History
ED	Christian Education	Practical
EM	Evangelism and Pastoral Ministry	Practical

CHUCK ROBISON

Conrad H. Massa

ET	Christian Ethics	Theology
HR	History of Religions	History
MU	Church Music	Practical
NT	New Testament	Biblical
OT	Old Testament	Biblical
PH	Philosophy	Theology
PR	Preaching and Worship	Practical
PT	Pastoral Theology	Practical
SP	Speech and Communication	Practical
TH	Doctrinal Theology	Theology

The number portion of the code, beyond providing a unique identification for each offering, in some instances also indicates the level at which the class is taught. Numbers 00-09 designate introductory level work that does not ordinarily carry Th.M. credit; numbers 70-99 designate advanced level work often demanding extensive prerequisite knowledge. If a course is listed in more than one field, it ordinarily carries a separate code for each field.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

PROFESSORS: J.F. Armstrong, J.C. Beker, J.H. Charlesworth, T.W. Gillespie, U.W. Mauser, ‡P.D. Miller, J.J.M. Roberts, K.D. Sakenfeld (Chair)
ASSOCIATE PROFESSOR: C.L. Seow
ASSISTANT PROFESSORS: E.G. Edwards, S.J. Kraftchick, J. Marcus, C.J. Martin, D.T. Olson
GUEST PROFESSOR: R.E. Whitaker

OLD TESTAMENT

Introductory and Language Classes

OT01 ORIENTATION TO OLD TESTAMENT STUDIES
An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
First Semester, 1991-92 Messrs. Roberts and Seow
First Semester, 1992-93

OT03,-04 INTRODUCTORY BIBLICAL HEBREW
First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. Three credits each semester.
Full Year, 1991-92 Mr. Olson
Full Year, 1992-93 Messrs. Armstrong and Olson

OT08 INTRODUCTION TO HEBREW EXEGESIS
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be

‡ On leave both semesters 1991-92.

combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT04. Three credits.
First Semester, 1991-92 Mr. Whitaker
First Semester, 1992-93 Mr. Miller

OT10 ACCELERATED HEBREW READING
A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. Three credits.
First Semester, 1991-92 Mr. Armstrong
First Semester, 1992-93 Mr. Roberts

Multi-Program Classes Based on the English Text

OT11 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH
Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT01. Three credits.
First Semester, 1991-92 Mr. Olson

OT12 INTRODUCTION TO THE PROPHETIC LITERATURE
The nature of Hebrew prophecy and its place in Israelite tradition. Study of selected portions of the prophetical books with attention to literary and form criticism, historical setting, and theological perspectives. Concentration on Amos, Hosea, Isaiah, and Jeremiah. Prerequisite: course OT01. Three credits.
Second Semester, 1991-92 Ms. Sakenfeld

OT30 JOB AND THE PROBLEM OF SUFFERING
Job and the problem of suffering in the light of ancient Near Eastern parallels. A comparative investigation of the historical context, literary genres, motifs, and structure of the book of Job as these bear on its treatment of the problem of suffering. Prerequisite: course OT01. Three credits.
Second Semester, 1991-92 Mr. Roberts

OT38 CREATION IN THE OLD TESTAMENT
A study of the imagery of God as creator in the Old Testament. The literary background of creation imagery in the Middle East, its multiple forms and theological import in the Old Testament, and its implications for understanding the place of humanity in God's world. Prerequisite: course OT01. Three credits.
First Semester, 1991-92 Mr. Whitaker

OT41 PRAYER IN THE BIBLE
A study of the prayers of Scripture and the teaching of Scripture about prayer, dealing with issues such as the nature of prayer, its appropriate subject matter, individual

and corporate or private and public prayer, and the relationship between prayer and social action. The course will concentrate on the Old Testament, but attention also will be given to the New Testament and to antecedent and comparative practices such as prayer in the Jewish tradition. An endeavor to understand prayer without dissolving the mystery and to hold in proper tension the personal and the transcendent. Prerequisite: course OT01. Three credits.

Second Semester, 1992-93 Mr. Miller

Multi-Program Classes Based on the Hebrew Text

OT54 READING AND INTERPRETING DEUTERONOMY

A detailed reading of the book of Deuteronomy in Hebrew, with attention to grammatical, syntactical, literary, and theological features of the text. Designed to enable students to gain a high degree of familiarity with the language and thought of this central and influential book. Students will read through much of the book in Hebrew. Opportunity will be given to prepare an exegesis of a portion or portions of the book. Prerequisite: course OT04. Three credits.

Second Semester, 1992-93 Mr. Miller

OT57 HEBREW EXEGESIS OF SAMUEL

An exegesis of selected portions of First and Second Samuel. Major attention will be focused on facility in the reading and translation of classical Hebrew prose. Concentration also on the literary style and the political and theological function of these documents at different levels. Prerequisites: courses OT01 and OT04. Three credits.

Second Semester, 1991-92 Mr. Roberts

OT58 EXEGESIS OF FIRST ISAIAH

Reading and exegesis of selected portions of the Hebrew text. Prerequisite: course OT04. Three credits.

First Semester, 1991-92 Mr. Roberts

OT59 EXEGESIS OF SECOND ISAIAH

Reading and exegesis of the Hebrew text of Isaiah 40-55, including a study of theological themes such as righteousness, redeemer, the "exodus" motif, and the servant of the Lord. Prerequisite: course OT04. Three credits.

Second Semester, 1991-92 Mr. Seow

OT76 HEBREW EXEGESIS AND BIBLICAL INTERPRETATION

Hebrew exegesis for the explicit purpose of preaching and teaching the Old Testament as word of God. Weekly workshops where students will apply various tools and methods in the exegesis of selected texts and discuss the theological import of those passages. Exemplars from different genres and different parts of the canon. Prerequisites: courses OT01 and OT04. Three credits.

First Semester, 1991-92 Mr. Seow

OT91 ARAMAIC GRAMMAR AND READING
An introduction to Aramaic grammar. Reading of Aramaic portions of the Old Testament and, as time allows, of selected targums and papyri. Prerequisite: course OT04. Three credits.
Second Semester, 1991-92 Mr. Armstrong

OT93,-94 UGARITIC GRAMMAR
Introduction to the grammar; study of a selected text. Regularly scheduled meetings are held each semester for the full academic year. First semester, two credits; second semester, one credit.
Full Year, 1992-93 Mr. Seow

OT95,-96 AKKADIAN GRAMMAR
Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. First semester, one credit; second semester, two credits.
Full Year, 1992-93 Mr. Seow

OT97 INTERMEDIATE AKKADIAN
Readings in various genres of Akkadian literature. Prerequisite: course OT95,-96 or equivalent. Three credits.
First Semester, 1991-92 Mr. Roberts

NEW TESTAMENT

Introductory and Language Classes

NT01 ORIENTATION TO NEW TESTAMENT STUDIES
An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
Second Semester, 1991-92 Mr. Beker and Ms. Martin
Second Semester, 1992-93

NT03,-04 INTRODUCTION TO NEW TESTAMENT GREEK
An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. Three credits each semester.
Full Year, 1991-92 Ms. Edwards and Mr. Kraftchick
Full Year, 1992-93

NT05 REVIEW OF GREEK GRAMMAR
Rapid review of Greek grammar for persons who have studied the language in college but who lack the proficiency necessary for exegetical work. Course may not be repeated. One credit.
First Semester, 1991-92 Ms. Edwards
First Semester, 1992-93

NT06 TRANSLATION FROM THE GREEK NEW TESTAMENT
Designed to enable students to acquire and maintain proficiency in the reading of Greek prose, with an emphasis on the building of vocabulary. Prerequisite: course NT04. Course may be repeated. One credit.
Second Semester, 1991-92 Ms. Edwards
Second Semester, 1992-93

NT08 INTRODUCTION TO NEW TESTAMENT EXEGESIS
Introduction to the process and task of New Testament exegesis through an analysis and interpretation of selected passages of the Greek New Testament, e.g., gospel material, Thessalonians, Hebrews and pastorals. Development of skills and familiarity with tools and resources necessary for critical exegesis, with a view toward the formation of a sound exegetical method for use in church, ministry, and theology. Prerequisite: course NT04. Three credits.
First Semester, 1991-92 Ms. Edwards
First Semester, 1992-93

NT10 ADVANCED GREEK GRAMMAR
Systematic study of Greek syntax and morphology, with particular attention to matters of significance for New Testament exegesis. Analysis of materials from the New Testament and other Greek texts. Prerequisite: course NT04. Three credits.
First Semester, 1991-92 Mr. Marcus
First Semester, 1992-93

Multi-Program Classes Based on the English Text

NT11 THE GOSPEL OF MATTHEW
A study of representative sections of the book on the basis of the English text. Prerequisite: course NT01. Three credits.
First Semester, 1991-92 Mr. Mauser

NT12 THE GOSPEL OF MARK
A critical literary and theological interpretation of the gospel with a special focus on methodological problems of composition and setting. Particular attention will be given to the development and function of Christology, apocalyptic, and such motifs as discipleship and the Kingdom of God, with an assessment of the relevance of Mark's message for the church today. Enrollment limited to 40 students. Prerequisite: course NT01. Three credits.
First Semester, 1991-92 Ms. Martin

CHUCK ROBISON

J. Christiaan Beker

NT15 MIRACLE STORIES IN THE SYNOPTIC GOSPELS

Miracle stories belong to the substance of all accounts of Jesus' life in the gospels. Tradition and form-critical analysis of the synoptic miracle stories as foundational for an assessment of their theological importance for each of the synoptic evangelists. Jewish and Hellenistic miracle stories will be compared to clarify the common ground and the unique characteristics of the synoptic gospels within their larger environment. Prerequisite: course NT01. Three credits.

Second Semester, 1991-1992 Mr. Mauser

NT16 THE BOOK OF ACTS

Interpretation of the book of Acts. Prerequisite: course NT01. Three credits.

First Semester, 1991-92 Mr. Beker

NT19 NEW TESTAMENT CHRISTOLOGIES

A course designed to consider the varying christologies found in the New Testament. Diverse understandings of a common affirmation that Jesus is the Christ: the sources of these differences, approaches to accommodating them, and the difficulties involved in constructing a comprehensive New Testament christology in light of the different christologies within it. Analysis of the historical circumstances and theological convictions of the authors and communities that produced and used these texts, and consideration of the work of contemporary scholars who have carried out such an analysis and attempted to produce a New Testament christology. Prerequisite: course NT01. Three credits.

First Semester, 1991-92 Mr. Kraftchick

NT20 PREACHING THE PARABLES OF JESUS

A survey of recent parable interpretation, an exploration of the variety of preaching styles appropriate to the parables, and exegetical-homiletical studies of representative parables. Opportunity will be given for the writing of sermons based upon parables. Same as course PR25. Limited to twenty students; preference given to those closest to graduation. Prerequisites: course NT01 and introductory course in preaching. Three credits.

First Semester, 1992-93 Messrs. Long and Kraftchick

NT28 INTERPRETATION OF SECOND CORINTHIANS

Analysis of the letter on the basis of the English text, asking how the presence of other authorities and Paul's perception of them shapes his arguments. Prerequisite: course NT01. Three credits.

First Semester, 1992-93 Mr. Mauser

NT32 THE USE OF THE OLD TESTAMENT IN THE NEW TESTAMENT

An investigation of the ways in which various New Testament authors appropriate their scripture, the Old Testament, and of the implications these appropriations have for discussions of biblical interpretation and biblical authority today. Prerequisite: course NT01. Three credits.

Second Semester, 1991-92 Mr. Marcus

NT38 THE DEAD SEA SCROLLS AND THE NEW TESTAMENT

A lecture course dealing with the history and theology of the Essenes; assessment of the significance of the Dead Sea Scrolls for the origins of Christianity. Particular attention will be directed to Jesus, Acts, Paul, the Gospel of John, and Hebrews. Prerequisite: course NT01. Three credits.

Second Semester, 1992-93 Mr. Charlesworth

NT41 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT

A critical assessment of the ways in which models from the social sciences have been used to reconstruct the social history of early Jewish and Christian groups. The course will focus on such institutions as slavery and the household, on ways that different groups construct images of the center and boundaries of the "world," and on colonial power structures, in order to suggest possibilities for the interpretation of the role of the Jesus movement in various social contexts. Same as course CS41. Prerequisite: course NT01. Three credits.

Second Semester, 1991-92 Ms. Martin and Mr. Fenn

NT43 POVERTY AND WEALTH IN THE EARLIEST CHURCH

A critical examination of selected pericopae in the New Testament (including Acts, James, and the Pauline letters) concerned with poverty and wealth. Analysis of pertinent citations in the Old Testament and intertestamental literature, and investigation of the role of charities and social aid in the Graeco-Roman world of the first century. Prerequisite: course NT01. Three credits.

First Semester, 1991-92 Ms. Martin

NT45 NEW TESTAMENT THEOLOGY
Focus on the unity and diversity among theologies in the New Testament. Prerequisite: course NT01. Three credits.
Second Semester, 1992-93 Mr. Beker

NT48 BIBLICAL PREACHING IN LIFE TRANSITIONS
Explores the role of preaching in people's life transitions and development; examines the hermeneutics inherent in biblical ideas of transition, pilgrimage, marginality, suffering and hope as a basis for communicating the gospel in contemporary experience. Same as course PR63. Prerequisites: courses NT01 and PR01. Enrollment limited to 20 students. Three credits.
Second Semester, 1991-92 Messrs. Beker and Nichols

Multi-Program Classes Based on the Greek Text

NT50 THE LIFE AND THOUGHT OF JESUS OF NAZARETH
A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an indepth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith. The dimension of history and faith in all credal formulae. Prerequisites: courses NT01 and NT04. Three credits.
First Semester, 1992-93 Mr. Charlesworth

NT51 RESURRECTION STORIES AND RESURRECTION FAITH IN THE NEW TESTAMENT
The New Testament contains narratives about Jesus' resurrection and several distinct forms of theological appropriation of the resurrection for Christian faith. The course will give equal attention to these two aspects of the resurrection in the New Testament. Prerequisites: courses NT01 and NT04. Three credits.
Second Semester, 1992-93 Mr. Mauser

NT52 THE PARABLES OF JESUS
The parables of Jesus as they are found in the synoptic gospels. Consideration of recent approaches taken toward understanding the parables. The nature and function of parables in their various settings: the ministry of Jesus, as part of the gospel texts, and as address to subsequent communities of belief. Prerequisites: courses NT01 and NT04. Three credits.
Second Semester, 1991-92 Mr. Kraftchick

NT56 EXEGESIS OF THE GOSPEL OF LUKE
Reading and exegesis of the Greek text. Examination of literary and historical questions as a means for engaging theological problems. Prerequisites: courses NT01 and NT04. Three credits.
Second Semester, 1991-92 Mr. Marcus

NT57 EXEGESIS OF THE GOSPEL OF JOHN

Reading and exegesis of selected passages from the Greek text, with emphasis on exegetical method. Prerequisites: courses NT01 and NT04. Three credits.

First Semester, 1991-92 Mr. Charlesworth

NT60 EXEGESIS OF THE EPISTLE TO THE ROMANS

Reading and exegesis of the Greek text. Examination of literary and historical questions as a means for engaging theological problems. Prerequisites: courses NT01 and NT04. Three credits.

First Semester, 1991-92 Mr. Beker

NT62 EXEGESIS OF FIRST CORINTHIANS

Reading and exegesis of the Greek text, with special attention to the ways that the problem of Paul's authority and the situation in Corinth shape the dynamics of the epistle. Prerequisites: courses NT01 and NT04. Three credits.

Second Semester, 1991-92 Mr. Mauser

NT64 EXEGESIS OF GALATIANS

Reading and exegesis of the letter, with special reference to its literary genre, the historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT01 and NT04. Three credits.

First Semester, 1991-92 Mr. Gillespie

NT67 THE PASTORAL EPISTLES

A critical exegetical investigation of the epistles to Timothy and Titus, with special attention to the historical and linguistic problems of authorship, setting, and their place as documents in the history of earliest Christianity. Prerequisites: courses NT01 and NT04. Three credits.

First Semester, 1992-93 Mr. Beker

NT70 THE PSEUDEPIGRAPHA

A research class focused upon Jewish and early "Christian" texts that date from ca. 250 B.C. to A.D. 200. Languages read will depend upon the proficiency of the students, but it is expected that manuscripts as well as texts in Hebrew, Aramaic, Syriac, Coptic, Latin, and Greek will be studied. Discussion will move from philology to theology; a search for the heart of early Judaism. Enrollment by permission of the instructor. Prerequisites: courses NT01 and NT04. Three credits.

Second Semester, 1992-93 Mr. Charlesworth

NT71 THE LANGUAGE AND THEOLOGY OF THE DEAD SEA SCROLLS

A study of the palaeography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: courses NT01 and NT04. Three credits.

Second Semester, 1991-92 Mr. Charlesworth

NT73 THE BOOK OF REVELATION

An introduction to the major approaches to the interpretation of the last book of the New Testament. Representative examples of the major sections of the book will be studied in detail. Discussion of options for the historical setting of the book, for its original intentions, and for its relation to the Johannine writings in the New Testament. Prerequisites: courses NT01 and NT04. Three credits.

Second Semester, 1992-93 Mr. Mauser

NT78 SPIRITUALITY AND THE NEW TESTAMENT

Exegetical and practical consideration of New Testament material relevant to spirituality. Focus will be on passages containing or pertaining to prayer, but attention also will be given to other less obvious passages and themes that can be helpful in one's own spiritual growth and in enabling the spiritual growth of others to whom one is ministering. Prerequisites: courses NT01 and NT04. Three credits.

Second Semester, 1991-92 Ms. Edwards

NT79 IMAGES OF WOMEN IN THE NEW TESTAMENT

Exploration of the many New Testament passages including women, both named and anonymous, as well as passages related to the general topic of women. The goal is to discover the varied images offered, negative as well as positive, and to consider their relevance for the church today. Special attention to uncovering less obvious views and assumptions. Prerequisites: courses NT01 and NT04. Three credits.

Second Semester, 1992-93 Ms. Edwards

NT81 THEOLOGY OF THE SYNOPTIC GOSPELS

On the basis of the Greek text of the synoptics, the study will include these questions: the genre "gospel," its possible antecedents or originality; recent developments in the approach to the "synoptic problem"; the setting in history of each of the synoptic evangelists; and the distinct theological emphases of the gospels of Mark, Matthew, and Luke. Prerequesites: courses NT01 and NT04. Three credits.

First Semester, 1992-93 Mr. Mauser

NT85 THE NEW TESTAMENT AND SOCIOLOGY

Examination of the transmission of Jesus traditions in Palestine before A.D. 70, employing exegetical, historical, and sociological perceptions and methodologies. Greek recommended but not required. Designed for advanced students. Same as course CS85. Three credits.

First Semester, 1992-93 Messrs. Charlesworth and Fenn

NT86 INTRODUCTION TO COPTIC

The elements of Coptic (Sahidic) grammar, together with readings from the Coptic New Testament, the Pseudepigrapha, and the Gospel of Thomas. Three credits.

First Semester, 1991-92 Mr. Charlesworth

PH.D. SEMINARS

These classes are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions, never to constitute the majority of a class, may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar) signed by the professor with his or her registration.

DS01 METHODOLOGY IN OLD TESTAMENT THEOLOGY
The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.
Second Semester, 1991-92 Mr. Olson

DS02 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.
Second Semester, 1992-93 Mr. Seow

DS03 HEBRAICA
A critical exploration and application of comparative philology, historical Hebrew grammar, textual criticism, and historical reconstruction to the exegesis of selected Old Testament texts. Texts treated will include samples of archaic Hebrew poetry as well as standard Hebrew poetry from prophetic, wisdom, and liturgical materials. Three credits.
Second Semester, 1991-92 Mr. Seow

DS04 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT
A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.
First Semester, 1991-92 Ms. Sakenfeld

DS05 HERMENEUTICS IN BIBLICAL STUDIES AND PRACTICAL THEOLOGY
After surveying classical and contemporary approaches to biblical hermeneutics, students will engage in interpretative investigations of representative biblical texts and themes. Attention will be given to the role of biblical hermeneutics in the educa-

tional, pastoral and preaching ministries of the Christian church. Same as course DS95. Limited to Ph.D. students in the fields of biblical studies and practical theology. Three credits.

First Semester, 1992-93 Messrs. Miller and Long

DS07 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.

Second Semester, 1992-93 Mr. Olson

DS09 CRITICAL ISSUES IN OLD TESTAMENT STUDIES

Survey of current state of discussion and critical issues concerning selected segments of Old Testament literature. Three credits.

First Semester, 1991-92 Old Testament Staff

DS10 STUDIES IN THE GOSPEL OF MARK

An examination of selected problems in recent Marcan research, with special attention to issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

First Semester, 1991-92 Mr. Marcus

DS11 STUDIES IN THE GOSPEL AND EPISTLES OF JOHN

An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

Second Semester, 1991-92 Mr. Charlesworth

DS12 NEW TESTAMENT INTERPRETATION

The seminar will focus on contemporary methods of New Testament analysis, ranging from historical-critical to social and literary paradigms. It will explore the historical and philosophical origins of these methods in order to assess two things: 1) the presuppositions inherent in the various methods of argumentation and claims of truth and 2) the manner in which the data which result from these pursuits pertain to the concerns of New Testament theology.

First Semester, 1992-93 Messrs. Beker and Kraftchick

DS14 GRECO-ROMAN RELIGION IN THE HELLENISTIC AGE

Concentration on the popular and state religion of Rome; the forms of philosophical religion arising in Greece; the spread of eastern cults, including mystery religions, in the Roman Empire; the origins of Gnosticism. Representative texts of these religions will be studied. Three credits.

First Semester, 1991-92 Mr. Mauser

DS18 NEW TESTAMENT THEOLOGY

A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of New Testament theology. Three credits.

Second Semester, 1992-93 Mr. Beker

DS19 CRITICAL ISSUES IN NEW TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of New Testament literature. Three credits.

First Semester, 1992-93 New Testament Staff

History ~

PROFESSORS: J.D. Douglass, *R.K. Fenn, D.D. Francis (Spring), K. Froehlich, ‡J.H. Moorhead, A. Neely (Chair), K. Toth (Autumn)
ASSOCIATE PROFESSORS: E.A. McKee, ‡K.E. McVey, *C.A. Ryerson III
ASSISTANT PROFESSOR: J.-L. Seban
GUEST PROFESSOR: E.S. Gaustad
VISITING LECTURERS: S.H. Griffith, A.J. Raboteau, R.J. Williams

CHURCH HISTORY

Introductory Level Classes

CH01 HISTORY OF CHRISTIANITY I
The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
First Semester, 1991-92 Ms. Douglass and Mr. Froehlich
First Semester, 1992-93

CH02 HISTORY OF CHRISTIANITY II
The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
Second Semester, 1991-92 Messrs. Gaustad and Seban
Second Semester, 1992-93

Multi-Program Classes

CH12 BIBLICAL THEMES IN CHRISTIAN ART
Biblical content and interpretation as a basic feature of early and medieval Christian iconography. The role of canonical and apocryphal scriptures in the formation of

* On leave first semester 1991-92.
‡ On leave both semesters 1991-92.

CHUCK ROBISON

Kathleen E. McVey

Christian funerary art, architectural decoration, liturgical art, and manuscript illumination. Special attention to pictorial programs and representations that make use of biblical typology. Lectures with discussion, projects, excursions. Enrollment limited to twenty students. Prerequisite: course CH01. Three credits.
First Semester, 1991-92 Mr. Froehlich

CH17 PAGANS AND CHRISTIANS
Competition, conflict, and accommodation of Christians in their Graeco-Roman environment. Topics considered include: Christian and anti-Christian apologetics, martyrdom and persecution, Christian political theory before and after Constantine, significance of early Christian attitudes for reformation and modern ideas of church and state. Prerequisite: course CH01. Three credits.
First Semester, 1992-93 Ms. McVey

CH19 RUSSIAN ORTHODOXY
The Russian Orthodox religious tradition from Byzantine evangelization to the present: early holy men and women; Nikon and the Old Believers; the reforms of Peter the Great; revolutionaries and the church; Slavophiles and the church; Dostoevsky, Tolstoy, Soloviev, Khomiakov, Berdyaev, and Florovsky; the church under communism. Prerequisite: course CH01. Three credits.
Second Semester, 1992-93 Ms. McVey

CH28 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION
An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to

selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH01. Three credits.
Second Semester, 1991-92 Mr. Froehlich

CH31 THE THEOLOGY OF LUTHER
An exploration of the development of Luther's theology, based on readings from biblical commentaries, the catechisms, and a variety of theological treatises. Prerequisite: course CH01. Three credits.
Second Semester, 1991-92 Ms. Douglass

CH33 THE REFORMATION IN STRASBOURG AND GENEVA
An exploration of sixteenth-century changes in theology, church life, and civic life in two key cities of the Reformation, illustrating the particular style of reform characteristic of those cities. Readings will include varied primary sources and secondary sources from the current literature on reform in the cities. Prerequisite: course CH01. Three credits.
First Semester, 1991-92 Ms. Douglass

CH37 CHRISTIAN EUROPEANS AS THEY RELATED TO NON-CHRISTIAN CULTURES IN THE FIFTEENTH AND SIXTEENTH CENTURIES
Readings from fifteenth and sixteenth century Christian writers who encountered non-Christian cultures in Asia and in the New World. An exploration of the process by which theological assumptions about other religions and cultures were influenced by new firsthand contacts with such cultures. Prerequisite: course CH01. Three credits.
First Semester, 1992-93 Ms. Douglass

CH41 CALVINISM AS A CULTURAL PHENOMENON
A comprehensive survey of Calvinism as a prominent western religious, intellectual, political, and social tradition. Focus on the interplay of religion and culture in Europe and the rest of the world since the death of Calvin, with an attempt to explore and evaluate the proper identity of Calvinism. Three credits.
First Semester, 1991-92 Mr. Seban

CH46 DESPISERS OF CHRISTIANITY
A study of prominent anti-Christian and anticlerical writings from Spinoza's *Theological-Political Treatise* (1670) to Bakunin's *God and the State* (1882). Special attention to the radical enlightenment (Helvetius, d'Holbach), the religion of humanity (Feuerbach, Marx), the "death of God" (Nietzsche), and anarchism. Three credits.
Second Semester, 1991-92 Mr. Seban

CH48 PRESBYTERIAN HISTORY AND THEOLOGY
The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary

theology and preaching. Lectures, readings, preceptorial sections. Ordinarily taken by students in middle or senior year. Three credits.
Second Semester, 1991-92 Ms. Douglass and Mr. Gaustad

CH50 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR
Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.
First Semester, 1991-92 Mr. Gaustad

CH51 CHURCH AND STATE IN AMERICA
An exploration of church-state issues in the United States, beginning with the origins of the First Amendment and moving to Supreme Court cases related to religion. Special emphasis given to the numerous decisions handed down by the Supreme Court since 1940.
First Semester, 1991-92 Mr. Gaustad

CH53 AFRO-AMERICAN RELIGIOUS HISTORY
The religious life, ecclesial and extra-ecclesial, of Afro-Americans from the period of slavery to the present. Topics include African religions in America, religion of the slaves, folk beliefs, independent black churches, the relationship of religion and culture, religion and politics in black American history. Three credits.
Second Semester, 1991-92 Mr. Raboteau

CH55 SECTS AND CULTS IN AMERICA
An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Three credits.
First Semester, 1992-93 Mr. Moorhead

CH56 THE SEARCH FOR A CHRISTIAN AMERICA
An examination of various efforts to make America a Christian nation, with special emphasis upon the problematic nature of these endeavors in the twentieth century. The subject will be considered in relation to issues such as religious pluralism, secularization, divergent political ideologies, and theological critiques of the possibility of any nation being Christian. Analysis of the debate engendered by the new Religious Right. Three credits.
First Semester, 1992-93 Mr. Moorhead

CH91 UNITED METHODIST HISTORY AND DOCTRINE
A course designed to assist United Methodist students to understand their denominational heritage within the context of historic Christianity, and to participate re-

sponsibly in the ongoing theological development and institutional reforms which are yet taking place within the United Methodist Church. This course does not carry distribution credit in the department. Three credits.
Second Semester, 1991-92 Mr. Williams

HISTORY OF RELIGIONS

Multi-Program Classes

HR12 THE EXPERIENCE OF RELIGION
Prophetic and mystical encounters with the "sacred" examined through the theories of historians of religion, phenomenologists, psychologists, and sociologists. Examples chosen mainly from non-western religions: Zen Buddhism, devotional Hinduism, nature-affirming Taoism, Islamic Sufism, and others. Alternate life styles and modes of spirituality explored. The meaning of transcendence; the significance for theology of the renewed emphasis on religion as direct personal experience. Three credits.
Second Semester, 1991-92 Mr. Ryerson

HR20 ENCOUNTER OF CHRISTIAN FAITH WITH OTHER FAITHS
Christian faith in a religiously plural world; theological bases for Christian attitudes and approaches to persons and cultures of other faiths. Major themes from world religions; third world ideologies. Non-western religions and American consciousness. Examples of interreligious dialogue. Three credits.
Second Semester, 1992-93 Mr. Ryerson

HR41 BUDDHISM
An introduction to the rituals and belief-systems of Buddhism. Life of the Buddha; growth of the community; exploration of major texts. Special attention to the spread of Buddhism into China and Japan. Buddhism's interaction with Confucianism and Taoism; the rise of Ch'an (Zen). Buddhism in America and its importance for Christian theology. Three credits.
First Semester, 1992-93 Mr. Ryerson

HR42 HINDUISM
A survey of the nature and development of Hinduism: the Indus valley culture, Vedas and Upanishads, Bhagavad-Gita; *dharma* (discipline) and *bhakti* (devotion); sensuality and asceticism. Interrelationship between ideas and institutions; the Hindu renaissance. Relevance of Hinduism for the study of religion and theology. Three credits.
Second Semester, 1991-92 Mr. Ryerson

HR45 CHRISTIANS AND THE CALL TO ISLAM
Consideration of the growth of Islam in its Jewish and Christian contexts; historical examination of the Christian response to the new monotheism, first in the eastern patriarchates and then in the Greek and Latin speaking west; Islam in the modern

world, and especially in the United States. The present day Christian-Muslim dialogue will receive particular attention. Lectures, study of primary sources in translation, review of modern scholarly investigations. Three credits.
First Semester, 1991-92 Mr. Griffith

HR72 TRADITIONAL RELIGIONS AND THE MODERN WORLD
An exploration of the attempts of traditional religions to adjust to, and challenge, new social and economic loyalties. Tradition and modernity defined. Materials drawn from a variety of religious traditions. Permission of instructor required. Three credits.
First Semester, 1992-93 Mr. Ryerson

ECUMENICS

Introductory Level Class

EC10 THE CHRISTIAN MISSION IN TODAY'S WORLD: MISSIOLOGY FOR OUR TIMES
An introduction to the study of the Christian mission and missions with the primary emphasis given to the theological and historical bases for mission together with discussions of the present status of Christian missions, current issues, philosophies, impediments, and alternatives open to Christians and churches to engage in mission. Three credits.
First Semester, 1991-92 Mr. Neely
First Semester, 1992-93

Multi-Program Classes

EC20 LATIN AMERICA: A HISTORY OF MISSION
A study of the beginnings and the development of Christianity in Spanish- and Portuguese-speaking Latin America, with a concentration on the history of mission endeavors as well as current theological trends. Three credits.
First Semester, 1991-92 Mr. Neely

EC21 WORLD HUMAN NEED AND THE CHRISTIAN RESPONSE
A study designed to acquaint the student with the nature and magnitude of national and global human problems such as poverty, hunger, injustice, militarism, and religious chauvinism and the response to these problems by various Christian churches and mission agencies. Three credits.
Second Semester, 1991-92 Mr. Neely

EC25 THE ROLE OF WOMEN IN CHRISTIAN MISSIONS
A historical survey of the involvement of women in the spread of Christianity from the New Testament period to the present, with major concentration on the last 150 years. Attention to women missionaries and to others whose theological contributions and organizational skills also inspired and shaped the modern missionary move-

ment. Analysis of the apparent decline in the number of women involved in traditional missions since the 1960s. Three credits.
Second Semester, 1992-93 Mr. Neely

EC33 CROSS CURRENTS IN CHRISTIAN WORLD MISSION TODAY
Conducted at the Overseas Ministries Study Center in New Haven, Connecticut, during portions of the month of January. Seminars on various topics related to the contemporary world mission of the church. Requirements include two weeks of seminars in New Haven; a paper on some aspect of the subject, to be determined in consultation with the instructor; and a maximum of four formal class sessions during the second semester. Course may be repeated in successive years. Enrollment limited. Prerequisite: approval of the Registrar. Three credits.
Second Semester, 1991-92 Mr. Neely
Second Semester, 1992-93 Mr. Neely

EC39 CROSS CULTURAL MISSION
Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.
Summer and Autumn, 1991 Messrs. Ryerson and Taylor

EC42 CHRISTIAN THEOLOGY: AN ASIAN PERSPECTIVE
Designed to present Asian Christian reflection on the complex realities of the Asian continent, with special reference to poverty and religion. Detailed study of the work of theologians in Japan, Korea, Indonesia, Philippines, Sri Lanka, China, and India. Three credits.
Second Semester, 1991-92 Mr. Francis

EC46 MAJOR TRENDS IN ASIAN LITERATURE: A CHRISTIAN EVALUATION
Selected passages from Asian classical literature together with a few modern novels, short stories, and poems, will be analyzed from a Christian point of view, taking into account the "bleeding points" of society, liberation motifs, and the image of Christ and Christians as depicted in the literature. Some discussion of tradition and modernity. Three credits.
Second Semester, 1991-92 Mr. Francis

EC55 THE ECUMENICAL MOVEMENT IN THE TWENTIETH CENTURY
A study of the growth and development of world Christianity in the twentieth century, with special attention to the world mission of the church as it emerged from western missionary beginnings into an enterprise of the church in six continents, and

to the development of an ecumenical social ethic through the World Council of Churches and its predecessors. Interaction with Roman Catholic and with conservative evangelical Christianity will also be considered, as will concerns in the area of faith and order. Three credits.
Second Semester, 1991-92 Mr. Neely

EC57 CHRISTIAN LIFE AND WITNESS IN EASTERN EUROPE: THE CHURCH IN A MARXIST SOCIETY
Church renewal after 1945. Repentance and the search for a new role. Limitation on church activity under Communist rule. Theology and practice of a servant church. The Hungarian revolution in 1956 and its consequences. Significance of ecumenical relations for the life of the churches. New perspectives and possibilities in recent radical changes. The church's moral and social witness in the new society. Three credits.
First Semester, 1991-92 Mr. Toth

EC58 THE ECUMENICAL MOVEMENT IN EUROPE: PROBLEMS AND PROSPECTS
The impact of the ecumenical movement on the life of the churches in Eastern Europe. The peace movement. Christian/Marxist dialogue. Roman Catholic/Protestant relations. The role of the Orthodox churches. Religion and ethnic loyalties. A prophetic, ethical role for the churches in the new situation. Three credits.
First Semester, 1991-92 Mr. Toth

EC60 CHURCH GROWTH AS STRATEGY FOR MISSION
An analytical and practical study of contemporary principles of congregational development with special attention given to the "Church Growth Movement" including its strengths and weaknesses. Three credits.
First Semester, 1992-93 Mr. Neely

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS23 CHURCH, COMMUNITY, AND NATION
Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.
First Semester, 1992-93 Mr. Fenn

CS31 SECULARIZATION: AN INTRODUCTION TO THE DEBATE
This course will identify secularization as a controversial theme in the sociology of religion. Problems in analyzing the nature and scope of secularization in both western

and non-western societies. The relation of secularization to new religious movements and to particular currents in theology. Efforts to illustrate the possibilities and limits of translating theological concerns into sociological inquiry. Three credits.
Second Semester, 1992-93 Mr. Fenn

CS41 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT
A critical assessment of the ways in which models from the social sciences have been used to reconstruct the social history of early Jewish and Christian groups. The course will focus on such institutions as slavery and the household, on ways that different groups construct images of the center and boundaries of the "world," and on colonial power structures, in order to suggest possibilities for the interpretation of the role of the Jesus movement in various social contexts. Same as course NT41. Prerequisite: course NT01. Three credits.
Second Semester, 1991-92 Mr. Fenn and Ms. Martin

CS62 PERSONAL SIN AND SOCIAL EVIL
Psychological, sociological and theological views of sin and evil. Attention to sin as a personal matter and evil as a social phenomenon, and the interrelationship of the two. Particular emphasis on the sources, meanings and consequences of sin and evil and on remedial possibilities. Focus on such themes as guilt and shame, trespasses and debts, forgiveness and pardon, restitution and reparation. Same as course PT62. Three credits.
Second Semester, 1991-92 Messrs. Fenn and Capps

CS81 SENIOR SEMINAR
This seminar will present a variety of models for church growth and community development. Practitioners from the field will be invited to make presentations; students will be expected to develop models for application in specific social contexts. Detailed focus on one model, the Rural Community Action Ministry, in order to discuss its application to urban as well as rural contexts. Three credits.
Second Semester, 1991-92 Mr. Fenn

CS83 PUBLIC POLICY AND PERSONAL MEANINGS
This course is concerned with the psychological, sociological, moral and ethical issues involved in the threat that contemporary social institutions pose for the rights, responsibilities and aspirations of individuals. Special attention will be given to current discussions of individualism, and the case will be made in behalf of individualism on psychological, sociological, and ethical grounds. Major themes include the self as an endangered species, the emergence of the narcissistic self, the expendability of the individual in social organizations, the negative effects of "benign" institutions (e.g., school, family, church, hospital) on the individual, and the threat that public policy poses for personal autonomy and self-actualization. Same as course PT73. Three credits.
First Semester, 1992-93 Messrs. Fenn and Capps

CS85 THE NEW TESTAMENT AND SOCIOLOGY
Examination of the transmission of Jesus traditions in Palestine before A.D. 70, employing exegetical, historical, and sociological perceptions and methodologies. Greek recommended but not required. Designed for advanced students. Same as course NT85. Three credits.
First Semester, 1992-93 Messrs. Fenn and Charlesworth

PH.D. SEMINARS

These classes are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions, never to constitute the majority of a class, may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar) signed by the professor with his or her registration.

DS20 HISTORICAL METHOD
Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.
By special arrangement Departmental Staff

DS21 PATRISTIC THEOLOGICAL LITERATURE
Topic of the seminar to be announced. Three credits.
Second Semester, 1992-93 Ms. McVey

DS22 MEDIEVAL THEOLOGICAL LITERATURE
Topic of the seminar: Hugh of St. Victor, *De sacramentis*. Same as course DS42. Three credits.
Second Semester, 1991-92 Mr. Froehlich

DS25 REFORMATION RESEARCH
Topic of the seminar to be announced. Three credits.
First Semester, 1992-93 Ms. Douglass

DS28 MODERN EUROPEAN CHURCH HISTORY
Topic of seminar: the German Church Struggle. Three credits.
First Semester, 1991-92 Mr. Seban

DS30 AMERICAN CHURCH HISTORY
Topic of the seminar to be announced. Three credits.
Second Semester, 1992-93 Mr. Moorhead

DS35 TRADITIONAL RELIGIONS AND MODERNIZATION

The persistences and transformations of traditional religions as they encounter the forces of modernization. Special emphasis on cultural nationalism and the quest for ethnic identities. Three credits.

First Semester, 1992-93 Mr. Ryerson

DS39 ECUMENICS AND THEOLOGY IN THE TWO-THIRDS WORLD

Readings and research in the theologies that have emerged in those areas of the world traditionally regarded as mission fields of the western church. Three credits.

Second Semester, 1991-92 Mr. Neely

Theology ~

PROFESSORS: ‡D. Allen, D.L. Migliore (Chair), P.J. Paris, J.W. van Huyssteen, E.D. Willis-Watkins
ASSOCIATE PROFESSORS: †S.H. Lee, †B.L. McCormack, †M.K. Taylor
ASSISTANT PROFESSOR: N.J. Duff
VISITING LECTURER: D.W. Hardy

PHILOSOPHY

Multi-Program Classes

PH11 THE CONCEPT OF LOVE FROM PLATO TO THE PRESENT
A survey of the major philosophical and theological theories concerning the nature and significance of love. Such questions as the distinctiveness of Christian love, the nature of friendship, and the possibility of escape from egotism will be considered. Besides such major figures as Plato, Augustine, and Dante, the recent controversy initiated by Nygren's *Agape and Eros* will be of particular concern. Prerequisite: a course in doctrinal theology or philosophy on either the collegiate or the seminary level. Three credits.
First Semester, 1992-93 Mr. Allen

PH12 PHILOSOPHY OF EDUCATION
A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course ED11. Three credits.
Second Semester, 1992-93 Mr. Loder

PH21 THE THEOLOGY OF AUSTIN FARRER
The works of Farrer will be approached from several perspectives: first, as concerned with the philosophic, theological, and biblical problems in our claims to knowledge of God; second, as concerned with the relevance of intellectual inquiry for a life of

‡ On leave both semesters 1991-92.
† On leave second semester 1991-92.

devotion; third, as a preacher; and fourth, as a creator of a twentieth century Anglican "middle way." Qualifies as a second course in theology for M.Div. candidates. Three credits.
Second Semester, 1992-93 Mr. Allen

PH31 THE PHILOSOPHY OF KANT
A close study of the *Critique of Pure Reason* and *Religion Within the Limits of Reason Alone*, together with other relevant Kantian works which bear on the meaning and truth of religious beliefs. Prerequisites: two courses in philosophy or doctrinal theology, on either the collegiate or the seminary level. Three credits.
First Semester, 1992-93 Mr. Allen

PH37 THEOLOGY AND POSTFOUNDATIONAL EXPLANATIONS
Examination of important parallels as well as profound differences between the nature and justification of explanations in science and the nature and epistemic status of theological explanations. An attempt to show that in a postfoundationalist epistemology the problem of meaning, as highlighted by the social and human sciences, cannot be absent in the current theology and science debate. Three credits.
Second Semester, 1992-93 Mr. van Huyssteen

PH50 THEOLOGY AND THE PROBLEM OF RATIONALITY
Focus on the challenge of contemporary philosophy of science to current theological reflection and to the creative construction of theories in systematic theology. Three credits.
Second Semester, 1991-92 Mr. van Huyssteen

DOCTRINAL THEOLOGY

Introductory Level Classes

TH01 INTRODUCTION TO THEOLOGY
The nature of doctrinal theology; the needs of Christian faith and life that prompt theological reflection and formulation; theology in the service of the church and its mission today; the authority of Scripture; the meaning of revelation; the centrality of Jesus Christ as reflected in the basic Christian affirmations. Students entering the M.Div. program during academic year 1991-1992 must complete TH01 in either the fall or the spring semester, as must any currently enrolled candidate who has not yet taken this course. Three credits.
First Semester, 1991-92 Messrs. Lee and Willis-Watkins
Second Semester, 1991-92 Mr. Migliore

TH02 BASIC THEOLOGY
An introduction to the discipline of theology through the study of the Apostles' Creed and selected Reformed, Lutheran, and Roman Catholic catechisms. Designed for first-year M.Div. and M.A. students. Enrollment limited to twenty.
Three credits.
First Semester, 1992-93 Mr. Migliore

TH03 THEOLOGIES OF THE WORD

An introduction to systematic theology. A study of revelation as fundamental to the Church's doctrines of creation, redemption, and sanctification as evident in the preaching of Luther, P.T. Forsyth, Barth, and Tillich. Special attention given to the existential contexts which help shape the main themes and methods of these representative theologians and of contemporary theology.

First Semester, 1992-93 Mr. Willis-Watkins

TH04 EXISTENCE AND FAITH

An introduction to systematic theological reflection through a study of the understandings of human existence and its transformation in Christ in such theologians as St. Augustine, Edwards, Kierkegaard, Tillich, and R.R. Niebuhr. Their basic frameworks of ideas will also be used to analyze and critique select works of literature such as Albert Camus' *The Stranger* and *The Plague*.

1992-93 Mr. Lee

Multi-Program Classes

TH08 SYSTEMATIC THEOLOGY I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.

Second Semester, 1992-93 Messrs. Willis-Watkins and Lee

TH09 SYSTEMATIC THEOLOGY II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.

First Semester, 1993-94 Messrs. Migliore and McCormack

TH11 THE DOCTRINE OF GOD

The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as a second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1992-93 Mr. Migliore

TH12 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as a second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Mr. Migliore

TH13 THE PERSON AND WORK OF THE SPIRIT

Study of the creative, freeing, and sanctifying experience of the Spirit. Critical reconsideration of grace and human potentiality, of the criteria for judging the spirits, and of ordering diverse gifts for the church's worship and mission. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

Second Semester, 1991-92 Mr. Willis-Watkins

TH14 THE SPIRIT AND THE CHURCH

An exploration of the importance of a trinitarian doctrine of the Holy Spirit for a proper understanding of Christian life and for a sound theology of the nature and mission of the church, the proclamation of the Word, and the celebration of the sacraments. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Mr. Migliore

TH15 PROVIDENCE AND EVIL

The meaning of God's providence in history, especially as it bears upon the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as a second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1992-93 Mr. Lee

TH16 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, McLeod Campbell, Ritschl, Mackintosh, Barth, Tillich, and Sobrino. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Mr. McCormack

TH17 THE DOCTRINE OF ELECTION

A critical study of Reformed attempts, old and new, to reflect upon the sovereignty of God in planning, accomplishing, and applying salvation. Biblical foundations of the doctrine; a historical survey of the development of the "classical" Reformed view through consideration of its leading exponents and their antecedents (Augustine, Duns Scotus, Luther and Calvin, Beza and his followers), as well as attempts made within the Reformed tradition to modify the classical view (Amyraut, Arminius, and Barth). Alternative theories of determinism (Stoicism, Marxism, and behavioralism). Special theological problems which arise in connection with this doctrine (the nature of human freedom, the problem of the assurance of salvation, limited atonement, and universal salvation). Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1992-93 Mr. McCormack

TH18 REFORMED AND LUTHERAN CONFESSIONAL THINKING IN THE SIXTEENTH CENTURY

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating in the Synod of Dordt (1619). Problems to be considered include: unity and diversity in early Reformed theology, the solidifying of Reformed theology at Dordt, the distinctiveness of Reformed theology as seen through careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Mr. McCormack

TH20 THE CHRISTIAN LIFE

The dynamics of justification and sanctification, and their outworkings in societal, ecclesial, and personal lives. Special attention to psalmody, prayer and the third use of the law for contemporary movements of freedom and empowerment. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Mr. Willis-Watkins

TH21 ESCHATOLOGY

A study of the basis and content of Christian hope in its personal, corporate, and cosmic dimensions, as interpreted in classical Christian theology and in contemporary theologies of hope, and in critical dialogue with modern dreams of utopia on the one hand and fears of apocalyptic disaster on the other. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Mr. Migliore

TH24 MINISTRY, WORD, AND SACRAMENT

The calling and sending of the church in contemporary society; the ministry of the whole people of God and ordination to the special ministry of word and sacrament; theological foundations of proclamation, baptism, and the Lord's Supper; emergent ecumenical agreements and continuing differences of theologies and practices of ministry and sacraments. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

Second Semester, 1991-92 Mr. Willis-Watkins

TH27 CONTEMPORARY HERMENEUTICS IN THEOLOGY

An introductory analysis of hermeneutical theory in current Christian theology, primarily as theology has been influenced by the works of Hans-Georg Gadamer and Paul Ricoeur. A survey of the main types of hermeneutical influence on theology as evident in the thought of contemporary Christian theologians David Tracy, Gordon Kaufman, and Edward Farley. Dual focus on Gadamer's and Ricoeur's dependence upon Christian theological tradition (particularly on Augustine, Luther, and Schleiermacher), and their own critical extensions of that tradition. Prerequisite: course TH01. Three credits.

First Semester, 1992-93 Mr. Taylor

TH31 NINETEENTH CENTURY REFORMED THEOLOGY

A study of attempts made to deepen, modify, and defend the Reformed faith in the face of developments in philosophy, science, and politics in the nineteenth century. Figures to be studied include Friedrich Schleiermacher, Alexander Schweizer, Alois Biedermann, John McLeod Campbell, Charles Hodge, John W. Nevin, and Abraham Kuyper. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Mr. McCormack

TH35 THE THEOLOGY OF CALVIN

The sources and development of Calvin's theology in its historical context and its contemporary significance. Readings in the Institutes, commentaries, and treatises. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Mr. Willis-Watkins

TH37 THE THEOLOGY OF FRIEDRICH SCHLEIERMACHER

A study of Schleiermacher's theology and influence on nineteenth- and twentieth-century theology. Critical reading of his sermons as Reformed pastor, his *Speeches* to religion's "cultured despisers," and his theological system in *The Christian Faith*. Special attention given to contemporary uses of Schleiermacher and to his social and political context in nineteenth-century Germany through which he influenced the theological writings of Hegel, Biedermann, Ritschl, Hermann, and Troeltsch. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1992-93 Mr. Taylor

TH40 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as a second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

Second Semester, 1991-92 Mr. Migliore

TH48 POPULAR CULTURE AND THEOLOGY

A study of leading myths, movements, music and literature in U.S. popular cultures as viewed from a diversity of Christian theological perspectives. Three credits.

Second Semester, 1992-93 Mr. Taylor

TH50 CULTURAL ANTHROPOLOGY AND THEOLOGY

A study of Christian theology in light of cross-cultural explorations in cultural anthropology. Following introductory lectures on the discipline of cultural anthropology, students will read one ethnography of another culture, and will be introduced to theories of anthropologists Mary Douglas, Victor Turner, Clifford Geertz, and C. Levi-Strauss. Special emphasis on writings about other cultures and religions by theologians Tillich, Barth, Rahner, John Cobb, and Enrique Dussel. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Mr. Taylor

TH53 CONTEMPORARY FEMINIST THEOLOGIES

A study of diverse Christian feminist theologies in North America in relation to theologies emergent in international women's movements. Special focus on the constructive efforts of African American, Asian American, and Hispanic women in relation to the systematic reformulations of Ruether, McFague, E. Schussler Fiorenza, Chopp, C. Heyward, and Brock. Also provides an introductory survey of linguistic, psychological, and anthropological theories of gender systems which inform feminist theologies. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Mr. Taylor

TH54 THEOLOGICAL ISSUES IN JEWISH-CHRISTIAN RELATIONS

A study of issues in Christian theology which impinge upon relations with Jews. Ecclesiology (Christians and Jews as the one "people of God"); doctrine of God (the triune God: a different God from the God of Abraham, Isaac, and Jacob?); the doctrine of election (failure of God's purposes with Israel?); Scripture and hermeneutics; the purpose of the Law; the problem of "missions" to the Jews. A historical survey of the history of Christian anti-Semitism. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Mr. McCormack

TH55 THE CHURCH AS THE SOCIAL FORM OF THE GOSPEL

Consideration of the interaction between the social structures of the church, the forms of society, and the nature and purposes of God. Suggestions on how to identify the possibilities of a society oriented to truth and justice, as the product of the dynamic of the Trinitarian God with society. Consideration of how these are anticipated in the order and dynamics of the 'divine society' called the church in its social order, ministry, and sacramental life. Prerequisite: course TH01. Three credits.

Second Semester, 1991-92 Mr. Hardy

TH57 THEOLOGY OF JAPAN

A critical study of Japan from a Christian theological point of view, through a historical survey of the relations between Japan and Christianity, that aims to clarify theologically the problems of Japan and Japanese peoples for the world and the problems of Christianity for Japan and Japanese peoples. Efforts to understand why Christians have been always a small minority in Japan, and how this can be overcome. Prerequisite: course TH01. Three credits.

Second Semester, 1991-92 Mr. Furuya

TH64 SCIENCE AND CREATION

Consideration of the relationship between theology and science and analysis of significant current topics like cosmology, the big bang theory and its relation to the doctrine of creation, the place of the human being in evolutionary history, and the human impact upon creation through petitionary prayer and ecological ethics. Prerequisite: course TH01. Three credits.

First Semester, 1992-93 Mr. van Huyssteen

TH65 THEOLOGY IN AN AGE OF SCIENCE

Analysis of the challenging fact that in a post-modern theology the traditional boundaries between theology, philosophical theology, and philosophy of religion are

transcended. An attempt to show that both theologians and philosophers of religion need a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Prerequisite: course TH01. Three credits.
First Semester, 1992-93 Mr. van Huyssteen

TH66 CONTEMPORARY PHYSICS IN THEOLOGICAL PERSPECTIVE
Examination of the relationship of theology to such significant topics in the forefront of current theology and science discussion as the second law of thermodynamics, relativity, the quantum world, and models of God for an ecological, evolutionary age. Prerequisite: course TH01. Three credits.
Second Semester, 1992-93 Mr. van Huyssteen

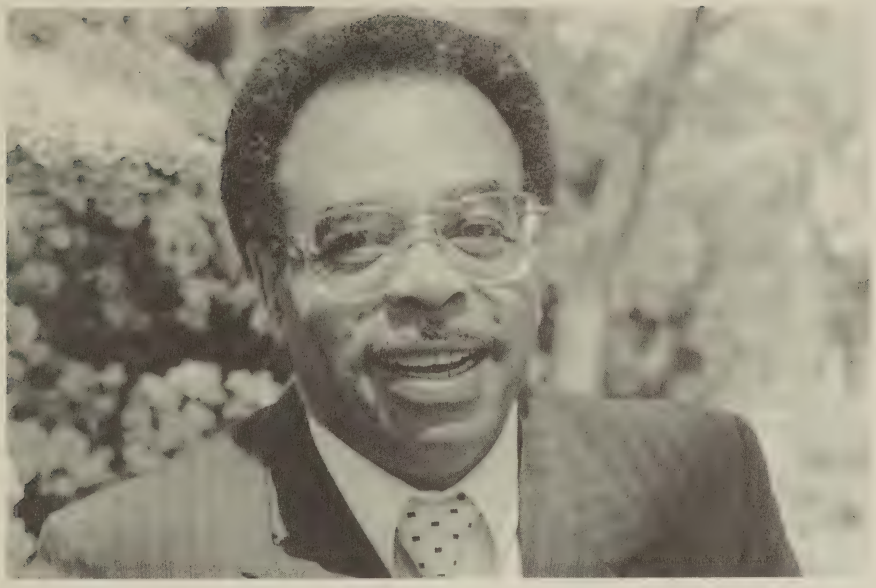
TH70 THEOLOGY OF RELIGIONS
The nature of religion, especially non-Christian religions, from a Christian theological perspective. Why Christianity of all religions? Is inter-religious dialogue necessary? These issues will be discussed through the study of modern theologies of religions by Troeltsch, Barth, Tillich, Rahner, Hick, and others, and through a survey of Christian missions in the relativistic and pluralistic societies of both the contemporary western and eastern worlds. Prerequisite: course TH01. Three credits.
First Semester, 1991-92 Mr. Furuya

CHRISTIAN ETHICS

Multi-Program Classes

ET02 TYPES OF CHRISTIAN ETHICS
This course has four parts. (1) "Ethics and Ideology" explores the impact of ideology on all approaches to ethics. (2) "Types of Christian Ethics" explores five major types of ethics: Utilitarian, Deontological, Contextual, Liberation, and Roman Catholic. (3) "Sources of Christian Ethics" explores the use of the Bible, Christian Doctrine, Reason, etc. as sources for Christian ethics. (4) The course will conclude with the examination of a particular moral issue, e.g., abortion, capital punishment, divestment, etc. Prerequisite: course TH01. Three credits.
First Semester, 1992-93 Ms. Duff

ET07 CHRISTIAN THINKING ABOUT MORAL DECISION
A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth century Christian-ethicists, and throughout the course attention will be given to such important social problems as racism and apartheid, abortion, poverty, and war. Prerequisite: course TH01. Three credits.
Second Semester, 1992-93 Mr. Paris



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Peter J. Paris

ET08 AFRICAN AND AFRICAN AMERICAN THEOLOGIES
A basic introduction to African and African American theologies and their implications for ethics in ministry, both within their own respective contexts and in the Christian community at large. Prerequisite: course TH01. Three credits.
Second Semester, 1992-93 Mr. Paris

ET17 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR
A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understandings of the relation of faith and culture, their appropriation of social science, their contributions to social policy, and their methodological importance for ethical thought and practice in our day. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.
First Semester, 1992-93 Mr. Paris

ET23 ETHICS AND PUBLIC POLICY
A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments and their implications for good public policy. Prerequisite: course TH01. Three credits.
First Semester, 1992-93 Mr. Paris

ET24 ETHICS AND POLITICS IN THE BLACK COMMUNITY

A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Prerequisite: course TH01. Three credits.

Second Semester, 1991-92 Mr. Paris

ET29 CHRISTIAN VOCATION AND PROBLEMS REGARDING WORK IN THE U.S.

The Reformed understanding of vocation will be employed in the examination of such issues as the Protestant work ethic, the effect of work-practices on the family, unemployment, Mexican-American border industries, the Christian and military jobs, work and economics, and business ethics. Some attention will be given to the series of General Assembly papers regarding these issues. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Ms. Duff

ET33 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR.

A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Mr. Paris

ET38 WORSHIP AND ETHICS

Organized around the three affirmations that we are creatures, sinners, and believers, the course examines basic doctrines of systematic theology reflected in worship. Each aspect of the liturgy is presented as a source of Christian identity and of Christian moral action. Investigation of such topics as baptism and our responsibility for the world's children, communion and nationalism, the Lord's Prayer and Christian understandings of authority. Prerequisite: course TH01. Three credits.

First Semester, 1992-93 Ms. Duff

ET39 ETHICS OF CREATION

The course will examine themes from the two creation stories in Genesis in order to discuss contemporary issues regarding creation. Theological affirmations regarding the image of God, orders of creation, the doctrine of sin, dominion, and theodicy will be used to explore such issues as those surrounding marriage and the family, animal rights, ecology, political and social evil. Qualifies as second course in theology for M.Div. candidates. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Ms. Duff

ET41 THE CHURCHES AS VOLUNTARY ASSOCIATIONS

A critical inquiry into the theological and ethical meanings of voluntarism in American church life and its implications for pluralism and unity; social change and social conservatism; private interest and the common good; church-state relations; race, class and gender issues. Prerequisite: course TH01. Three credits.

First Semester, 1991-92 Mr. Paris

ET46 ISSUES IN MEDICAL ETHICS

Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (*in vitro* fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Prerequisite: course TH01. Three credits.

Second Semester, 1991-92 Ms. Duff

ET48 ISSUES IN HUMAN SEXUALITY

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Prerequisite: course TH01. Three credits.

Second Semester, 1992-93 Ms. Duff

ET57 CHRISTIAN LIFE AND WITNESS IN EASTERN EUROPE: THE CHURCH IN A MARXIST SOCIETY

Church renewal after 1945. Repentance and the search for a new role. Limitation on church activity under Communist rule. Theology and practice of a servant church. The Hungarian revolution in 1956 and its consequences. Significance of ecumenical relations for the life of the churches. New perspectives and possibilities in recent radical changes. The church's moral and social witness in the new society. Three credits.

First Semester, 1991-92 Mr. Toth

ET58 THE ECUMENICAL MOVEMENT IN EUROPE: PROBLEMS AND PROSPECTS

The impact of the ecumenical movement on the life of the churches in Eastern Europe. The peace movement. Christian/Marxist dialogue. Roman Catholic/Protestant relations. The role of the Orthodox churches. Religion and ethnic loyalties. A prophetic, ethical role for the churches in the new situation. Three credits.

First Semester, 1991-92 Mr. Toth

PH.D. SEMINARS

These classes are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions, never to constitute the majority of a class, may be made only where the student demonstrates a command of the scholarly tools

ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar) signed by the professor with his or her registration.

DS42 MEDIEVAL THEOLOGICAL LITERATURE
Topic of the seminar: Hugh of St. Victor, *De sacramentis*. Same as course DS22. Three credits.
Second Semester, 1991-92 Mr. Froehlich

DS46 PHILOSOPHY IN THE ENLIGHTENMENT: FAITH AND REASON
The problems of the extent and nature of knowledge, the nature of mind, and the nature of faith will be explored by a reading of some philosophers falling within the period from Descartes to Kant. Three credits.
Second Semester, 1992-93 Mr. Allen

DS52 CALVIN SEMINAR: REFORM OF THE CHURCH
Special attention given this term to the Tracts and Treatises. Three credits.
First Semester, 1992-93 Mr. Willis-Watkins

DS53 BARTH'S CHURCH DOGMATICS
Studies in Barth's doctrine of the trinity: its initial formulations in the Gottingen lectures (1924) and its subsequent development in the *Church Dogmatics*; the relation of Barth's teaching to classical trinitarian doctrine; critical responses to Barth's trinitarianism in recent theology (e.g., J. Moltmann, W. Pannenberg). Three credits.
First Semester, 1991-92 Mr. Migliore

DS56 THEORY AND PRAXIS IN THEOLOGY
Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.
First Semester, 1991-92 Mr. Taylor

DS57 CONTEMPORARY CHRISTIAN ETHICS
A critical analysis of significant contemporary Christian ethicists in order to grasp the salient methodological issues relative to theology, social justice, and public advocacy. The course will include selected readings from Paul Tillich, Reinhold Niebuhr, H. Richard Niebuhr, James Gustafson, Martin Luther King, Jr., liberation and feminist thought, and papal encyclicals. Three credits.
Second Semester, 1991-92 Mr. Paris

DS61 THE THEOLOGY OF THE RITSCHLIAN SCHOOL
A study of the writings of the leading members of the Ritschlian school: Albrecht Ritschl, Wilhelm Herrmann, Adolf von Harnack, Julius Kaftan, Ferdinand Kattenbusch, and Ernst Troeltsch. Among the problems to be considered are: the rejection

of metaphysics; christocentrism; justification and reconciliation; the idea of the kingdom of God; debates over theological and historical method and over apologetics; the role played by politics in the theology of the movement. Three credits.
First Semester, 1992-93 Mr. McCormack

DS63 PAUL LEHMANN AND CONTEXTUAL ETHICS
The work of Paul Lehmann will be used to examine the following methodological issues in Christian ethics: context vs. principles, the use of the Bible, the role of story, and the significance of apocalyptic for Christian ethics. How these methodological issues inform Lehmann's stance on particular moral issues such as revolutionary violence and abortion will be examined throughout the course. Three credits.
Second Semester, 1991-92 Ms. Duff

DS65 THE ROLE OF RELIGIOUS EXPERIENCE AND BELIEFS IN THE THEOLOGY OF SCIENCE
This course will analyze how and why religious experiences and religious beliefs assume explanatory roles in the lives of believers. This will be done within the broader context of the emerging theology-and-science discipline, including the challenge put to theology by contemporary postmodern and antifoundationalist thought. Three credits.
Second Semester, 1991-92 Mr. van Huyssteen

Practical Theology ~

PROFESSORS: C.L. Bartow, *D.E. Capps, F.A. Gardner, J.N. Lapsley, Jr., J.E. Loder (Chair), T.G. Long, C.H. Massa
ASSOCIATE PROFESSORS: W. Brower, G.R. Jacks, G.W. Hanson, †R. Osmer
ASSISTANT PROFESSORS: J.F. Kay, C.C. Neuger
LECTURERS: J.R. Nichols, D.A. Weadon
VISITING LECTURERS: W. Chapman, R.L. Flaugher, G.A. Forehand, N.L. Gross, I.S. Lee, G.L. Marco, G.C. Taylor, J.B. Wigger, R.J. Williams
CLINICAL SUPERVISOR: J. deVelder

CHURCH ADMINISTRATION

Multi-Program Classes

AD41 INTRODUCTION TO ADMINISTRATIVE MINISTRY
The theology and practice of administration in the church: the church as an organization and the nature of organizations; the leader's faith and caring, authority and style; the processes of communication, decision-making, and planning; change and conflict; personnel practices, delegation, supervision, appraisal; meetings and small groups. Readings, lectures, cases, projects, and exercises. Three credits.
First Semester, 1991-92 Mr. Hanson
First Semester, 1992-93

AD44 STYLES OF PASTORAL LEADERSHIP
Designed to equip participants to devise and utilize their own competent professional model of pastoral administrative leadership, responsible to theological and behavioral factors. Traditional theories of organization and leadership are presented and criticized. The church as a voluntary organization with internal and external

* On leave first semester 1991-92.
† On leave second semester 1991-92.

concerns, and ministry as leadership within that context. Course designed for persons with current or recent administrative experience in a church setting; others with the permission of the instructor. Course designed for ThMs and seniors focussing on church administration; others with the permission of the instructor. Three credits.

By special arrangement Mr. Hanson

AD46 PLANNING FOR CHANGE

A preliminary examination of administrative ministry in planning situations. Emphasis placed on planning for organizational change. Behavioral and theological analysis of perceptions of change and continuity and of planning strategies. Course designed for ThMs and seniors focussing on church administration; others with the permission of the instructor. Three credits.

By special arrangement Mr. Hanson

AD47 CONFLICT DYNAMICS IN PASTORAL MINISTRY

An examination of the ways and areas in which conflict arises in pastoral ministry. Theories of conflict and models of its utilization or resolution will be presented and criticized with a view to the student's developing a facility in constructing professionally competent and personally viable models for conflict confrontation. Lectures, role-playing, and case studies are used as teaching-learning techniques. Course designed for ThMs and seniors focussing on church administration; others with the permission of the instructor. Three credits.

By special arrangement Mr. Hanson

AD48 MODELS OF DECISION-MAKING

An examination of the confrontation of optionality and chance in pastoral ministry. Techniques of decision-making in problem solving and planning will be presented and criticized with a view to the student's developing a facility in constructing professionally competent and personally viable models for ministerial use. Lectures, role-playing, and case studies are used as teaching-learning techniques. Course designed for ThMs and seniors focussing on church administration; others with the permission of the instructor. Three credits.

By special arrangement Mr. Hanson

AD55 THE CONGREGATION AS A COMPLEX ORGANIZATION

An examination of the options available, from theological and behavioral perspectives, for the analysis of the structure and dynamics of church organizations. Attention given to remedial leadership suggested by various options. Max Weber, Avery Dulles, Thomas O'Meara, Bruce Reed, classical organization theory, social-exchange systems theory, structural-function systems theory, etc. Course designed for ThMs and seniors focussing on church administration; others with the permission of the instructor. Three credits.

By special arrangement Mr. Hanson

CHURCH MUSIC

Multi-Program Classes

MU05 CHURCH MUSIC

The effect of ecumenism on music and worship; creative use of the Psalms, musical settings for communion, new hymns, and the use of hymnals and supplements. An exploration of contemporary journals and historical resources. The minister's role in fostering congregational involvement in church music. One credit.

First Semester, 1991-92 Mr. Weadon

MU12 CHAPEL CHOIR

A study of choral and liturgical music of the church, vocal production, and general musicianship. Regular singing in worship of the seminary community and special musical programs. Open by audition only. One credit each semester.

Both Semesters, 1991-92 Mr. Weadon

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

ED01 INTRODUCTION TO CHRISTIAN EDUCATION

Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of candidates for religious education degrees. Three credits.

First Semester 1991-92 Mr. Osmer
First Semester, 1992-93

ED03 PERSPECTIVES IN ROMAN CATHOLIC RELIGIOUS EDUCATION

Roman Catholic principles and directives regarding program design and development for religious education; central problems and conflict areas regarding religious education in parishes today. Three credits.

Second Semester, 1991-92 Christian Education Staff

ED05 THE EDUCATIONAL MINISTRY

Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation,

role of worship, religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.
Second Semester, 1991-92 Mr. Loder
Second Semester, 1992-93

Foundations of Education

ED11 PHILOSOPHY OF EDUCATION
A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course PH12. Three credits.
Second Semester, 1992-93 Mr. Loder

ED15 EDUCATIONAL PSYCHOLOGY
The psychological dimensions of Christian education. Several theoretical models in the behavioral sciences are employed to investigate those aspects of personality which are most significant for the educator. Studies of motivation and learning in human development lead into (a) analyses of heredity, environment, sensation, attention and interest, perception, memory, cognition, thought, imagination, intelligence, creativity, life style, and individual differences, and into (b) theological interpretations of psychological influences upon the education of the individual. Three credits.
First Semester 1991-92 Mr. Loder

ED16 DEVELOPMENTAL PSYCHOLOGY
The psychological interpretation of human development in our culture; the needs and varieties of experience of the child, youth, and adult, with an emphasis upon moral and religious development through the life span; implications of this study for the minister or Christian educator in understanding the persons with whom he or she works. Three credits.
First Semester, 1992-93 Mr. Loder

ED20 SOCIOCULTURAL FOUNDATIONS OF CHRISTIAN EDUCATION
A study of social and cultural structures and dynamics involved in and affecting the church's educational ministry. Particular attention will be given to understanding the congregation, from sociological, anthropological, and theological perspectives, as a context for Christian formation. Attention also will be given to the family and to American social and political institutions as educational forces and as concerns for Christian education. Three credits.
Second Semester, 1992-93 Mr. Osmer

ED22 EDUCATIONAL MINISTRY IN THE BLACK COMMUNITY
Identification and analysis of the social and cultural factors influencing the black experience, and an examination of their implications for educational ministry in

CHUCK ROBISON

James E. Loder

the black churches. Evaluation of resource materials as well as societal realities and community exploration in light of their relevance for this ministry. Three credits.

1992-93 Christian Education Staff

ED23 EDUCATIONAL MINISTRY IN THE ASIAN AMERICAN CONTEXT
Identification and analysis of the social and cultural factors influencing the experience of Asian American churches. Stages in identity formation process for multi-sociocultural individuals. Community exploration on critical issues relevant for the educational ministry. Three credits.

Second Semester 1991-92 Ms. I.S. Lee

Functions and Levels of Christian Education

ED30 CURRICULUM AND METHOD IN CHRISTIAN EDUCATION
Curriculum as a systematic plan for educational ministry. Attention to principles for the design, analysis, and evaluation of curriculum, and to teaching-learning processes and appropriate methods for various educational purposes and contexts. Workshop format. Three credits.

1992-93 Christian Education Staff

ED31 ADMINISTRATION OF CHRISTIAN EDUCATION
Administration as a ministry which enables the church to fulfill its teaching ministry. Consideration of church as social institution and as body of Christ. Planning,

organization, management, and supervision will be studied in light of existing church polity and changing needs within the church. Three credits.
1992-93 Christian Education Staff

ED34 ACTIVITIES OF TEACHING
A study of teaching as an act of ministry from theological, ethical, educational, social, and political perspectives. Exploration of models of teaching and of the activities of teaching will focus on the ways teachers plan, organize, relate to learners, maintain the learning environment and experience consonant with the working of the Holy Spirit, work cooperatively with other teachers, and continue to grow as learners themselves. Three credits.
First Semester, 1991-92 Ms. Gardner
1992-93

ED40 TEACHING THE BIBLE IN SMALL GROUPS
An introduction to Bible study in small groups. Experience in using teaching approaches appropriate to this setting. Fundamental questions of biblical hermeneutics and group dynamics explored in the context of students' participation in small groups which meet in conjunction with the class. Limited to twenty students (two sections of ten students each). Three credits.
First Semester, 1992-93 Mr. Osmer

ED41 THE CHRISTIAN EDUCATION OF ADULTS
A study of the adult years and experiences. Evaluation of the needs, opportunities, and resources for continuing education of adults in Christian faith and life. Exploration of issues relating socialization and theological perspectives to young-middle-elderly adults, single people, parents, and handicapped persons. Three credits.
First Semester, 1991-92 Ms. Gardner

ED42 THE CHRISTIAN EDUCATION OF YOUTH
A study of the adolescent years, the youth culture, and the church's ministry with youth. Exploration of philosophy, objectives, curriculum, and leadership. Special attention to evaluation of current means of nurture within the church and witness in the world, and to a survey of new trends developing interdenominationally. Three credits.
Second Semester, 1991-92 Mr. Wigger

ED43 THE CHRISTIAN EDUCATION OF CHILDREN
A study of the growth of the child and the familial, social, educational, and church contexts in which growth and development occur. Examination of existing programs of education, in church, home, and school; implications for moral and religious growth in new trends in education. Opportunity for individual study in areas of special interest. Three credits.
1992-93 Christian Education Staff

ED44 EDUCATIONAL MINISTRY AND THE FAMILY
Focus on the family as the content of educational ministry, the context of educational ministry, and the catalyst for change, not only in the church's ministry but in the

wider society. Examination and creation of alternate or complementary models for family ministry, drawing on theological, pedagogical, sociological, and political sources. Opportunity for special attention to particular and specific family settings. Three credits.
Second Semester, 1991-92 Ms. Gardner

ED45 EDUCATIONAL MINISTRY AND THE ELDERLY
A study of the elderly and the implications of their particular needs and opportunities for the shaping of educational ministry. Examination of theological, biblical, and educational resources appropriate to the experiences of the elderly which will support and encourage their continuing growth and ministries. Three credits.
Second Semester, 1991-92 Ms. Gardner

ED46 CHRISTIAN HIGHER EDUCATION
The character of the campus ministry, with specific discussion of contemporary problems encountered. The history of the development of American higher education, with special attention to church-related colleges. The faith-culture issue as evidenced in the church-university involvement.
Second Semester, 1992-93 Christian Education Staff

ED56 INTRODUCTORY STUDY PROGRAM IN CHRISTIAN EDUCATION
An introduction to theory and practice through a guided and prescribed independent study program. One credit.
Both Semesters, 1991-92 Ms. Gardner
Both Semesters, 1992-93 Christian Education Staff

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED71 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH
An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on

understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 1991-92 Mr. Forehand

ED72 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED71 or its equivalent. Three credits.

Second Semester, 1991-92 Mr. Flaugher

ED73 SOCIAL AND EDUCATIONAL STATISTICS

A more advanced course in social and educational statistics, building on the statistics dealt with in prerequisite course ED71. May be taken concurrently with ED72 as a tutorial or tool subject. Offered if enrollment warrants. Registration by special arrangement with the instructor. Three credits.

Second Semester, 1991-92 Mr. Marco

ED74 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH, MEASUREMENT, AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Ms. Gardner and must declare such intention to the Registrar in advance. Three credits.

By special arrangement E.T.S. Staff

Advanced Class

ED83 TRAINING IN CHRISTIANITY: THE RELEVANCE OF KIERKEGAARD
An advanced seminar in philosophy of education. Critical study of the biography and major dialectical works of Kierkegaard. Implications drawn for a theology of education. Permission of instructor required. Three credits.
First Semester, 1991-92 Mr. Loder

EVANGELISM AND PARISH MINISTRY

Polity Classes

EM01 PRESBYTERIAN CHURCH POLITY
An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Required of all Presbyterian M.Div. and M.A. candidates. One credit.
Second Semester, 1991-92 Mr. Chapman
Second Semester, 1992-93

EM02 METHODIST CHURCH POLITY
One credit.
First Semester, 1991-92 Mr. Williams

EM03,-04 LUTHERAN CHURCH POLITY
First semester: reading and discussion of Lutheran confessional writings and basic denominational literature. Second semester: discussion of written cases and materials relating to the practice of Lutheran ministries. The second term may not be taken without the first. One credit each semester.
Full Year, 1991-92 Messrs. Froehlich and Olson

Ministry Course

EM71,-72 MINISTRY REFLECTION
Designed to be taken concurrently with field education in parish settings. Students and pastors analyze cases based on parish ministry experience, with attention to the relation of theology and practice. There will be five class meetings over the autumn and spring semesters. One credit at conclusion of spring semester.
Full Year, 1991-92 Field Education Staff

PREACHING AND WORSHIP

Introductory Level Classes

PR01,-02 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SP02. Two credits each semester.

Full Year, 1991-92 Departmental Staff
Full Year, 1992-93

Multi-Program Classes

PR25 PREACHING THE PARABLES OF JESUS

A survey of recent parable interpretation, an exploration of the variety of preaching styles appropriate to the parables, and exegetical-homiletical studies of representative parables. Opportunity will be given for the writing of sermons based upon parables. Same as course NT20. Limited to twenty students; preference given to those closest to graduation. Prerequisites: introductory course in preaching and course NT01. Three credits.

First Semester, 1992-93 Messrs. Long and Kraftchick

PR29 PREACHING MODELS AND METHODS

Examination of some of the more notable preachers of the last part of the nineteenth century, and evaluation of their homiletical methods in light of their personalities and historical settings. Students will be required to prepare and to preach a sermon and to compare their preaching methods with those of the preachers studied. Limited to twenty students; preference given to those closest to graduation. Prerequisite: introductory course in preaching. Three credits.

First Semester, 1991-92 Mr. G. Taylor

PR33 CONTEMPORARY APPROACHES TO PREACHING

This course will examine some of the more notable preachers of the 20th century and will evaluate their homiletical methods in the light of their personalities and their cultural settings. Students will be required to prepare and preach a sermon and to compare their preaching methods with those of the preachers studied. Limited to twenty students; preference given to those closest to graduation. Prerequisite: introductory course in preaching. Three credits.

Second Semester, 1991-92 Mr. Taylor

PR34 PREACHING ON PUBLIC ISSUES

An examination of the aims, values, and methods of preaching on social and public issues. Through readings and class discussion, several social and political issues (e.g., war and peace, wealth and poverty, public attitudes and policies regarding human

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J. Randall Nichols

sexuality) will be studied, and participants will prepare sermons on these issues. Prerequisite: introductory course in preaching. Limited to twenty students; preference given to those closest to graduation. Three credits.
First Semester, 1991-92 Mr. Long

PR63 BIBLICAL PREACHING IN LIFE TRANSITIONS
Explores the role of preaching in people's life transitions and development; examines the hermeneutics, inherent in biblical ideas of transition, pilgrimage, marginality, suffering and hope as a basis for communicating the gospel in contemporary experience. Same as course NT48. Prerequisites: courses PR01 and NT01. Enrollment limited to 20 students. Three credits.
Second Semester, 1991-92 Messrs. Nichols and Beker

PR64 NARRATIVE PREACHING
The preparation and delivery of narrative sermons, with attention to forms (first-person stories, slice-of-life illustrations, sermon monologues), theory (Long, Lowry, Mitchell), and writing style for oral presentation. Same as course SP64. Prerequisite: course PR02. Limited to twenty students; preference given to those closest to graduation. Three credits.
First Semester, 1991-92 Messrs. Kay and Jacks

Worship

PR70 WORSHIP IN THE REFORMED TRADITION
A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian

year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Three credits.
Second Semester, 1991-92 Mr. Kay

PASTORAL THEOLOGY

Introductory Level Classes

PT05 PASTORAL CARE AND COUNSELING
An introduction to the shepherding, helping, and healing functions of the religious worker, ordained or not. The interrelationship of theory (theological and psychological) and practice is emphasized throughout. Each student prepares reports on his or her own pastoral visitations, counseling, or contacts made in field experience. These reports are discussed analytically in class and in small groups, to the end of improved professional self-understanding as well as methods of helping. Enrollment limited to sixty-three students who are participating in some form of pastoral work such as field education churches, hospitals, and prisons. Three credits.
First Semester, 1991-92 Ms. Neuger
Second Semester, 1991-92 Mr. Lapsley

Pastoral Care and Counseling

PT23 PASTORAL COUNSELING WITH COUPLES AND FAMILIES
An examination of the theoretical, theological, and practical aspects of pastoral counseling with families, defined broadly, using primarily a family systems perspective. Issues addressing premarital counseling, developmental and accidental crises in family life, problems in dysfunctional families and family enrichment possibilities, as well as other dimensions of pastoral counseling in families. Prerequisite: an introductory course in pastoral care or one quarter of clinical pastoral education. Three credits.
Second Semester, 1991-92 Ms. Neuger

PT25 PASTORAL CARE OF THE DYING AND THE BEREAVED
Attention to the variety of issues which affect the dying person and his or her intimate relationships and community. These issues include anticipatory grief, finding meaning in the dying process, pastoral care through rituals such as the funeral, and bereavement counseling in a variety of situations. Prerequisite: an introductory course in pastoral care or one quarter of clinical pastoral education. Three credits.
First Semester, 1991-92 Mr. Lapsley

PT26 THEORY AND PRACTICE OF PASTORAL COUNSELING WITH INDIVIDUALS
An advanced course which concentrates primarily on learning to recognize different pastoral counseling needs in the parish and the various approaches to those needs, with focus on the skills of assessment and referral. An exposure to different psycho-

logical theories and therapeutic skills. Prerequisite: an introductory course in pastoral care or one quarter of clinical pastoral education. Three credits.
Second Semester, 1991-92 Mr. Lapsley

PT29 PASTORAL CARE AND COUNSELING WITH WOMEN
The pastoral care and counseling needs of women, with an eye to the socio-cultural contexts of women's psychological distress. The interface of cultural, psychological, and physiological dynamics in women's experience. Issues critical to the work of pastoral care and counseling with both women and men in light of the evolution of much of human personality theory out of the male experience. Prerequisite: an introductory course in pastoral care or one quarter of clinical pastoral education. Three credits.
Second Semester, 1991-92 Ms. Neuger

PT37 PASTORAL CARE AND COUNSELING IN THE ASIAN AMERICAN COMMUNITY
Exploration of helping and healing ministry in the Asian American communities, based on critical reflection on the socio-cultural factors involved. Examination of bicultural personality, image, alienation and mental health in the multi-cultural context. Focus on individual counseling and on the professional development of the pastoral care giver. Three credits.
First Semester, 1991-92 Ms. I.S. Lee

Clinical Pastoral Education

The following courses have enrollment limitations. Priority is given to students for whom such work is required, and thereafter, to students who are closest to graduation. Enrollment should be undertaken through the regular registration process, and notices of cancellation, where necessary, will be sent by a departmental representative at the earliest possible date.

PT39 CLINICAL INTRODUCTION TO PASTORAL CARE (GENERAL HOSPITAL)
Conducted at the Robert Wood Johnson University Hospital under the supervision of the staff chaplain, with seminars by medical staff and allied health personnel. The course provides an opportunity to do pastoral work with persons in crises and to relate the experiences and meanings of suffering and death to theology. Requirements: oral and written evaluations, peer review, and reading assignments from pastoral theology, medical, and allied literature. Three credits.
Either Semester, 1991-92 Chaplain deVelder
Either Semester, 1992-93

PT41,-42 PART-TIME CLINICAL PASTORAL EDUCATION
Supervised clinical pastoral education on a part-time basis during the academic year under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Designed for students who wish to pursue clinical pastoral education but who are not free during the summer. Students will receive three total

academic credits and credit for one unit with the Association for spending sixteen hours a week in the clinical setting over both semesters; concurrent enrollment in one course per semester facilitating integration of clinical with theoretical concerns is required. Time to be arranged with the supervisor in consultation with participating students. Arrangements for an interview with the supervising chaplain should be made through the clinical pastoral education office. In addition to the Seminary's regular tuition charges, a special fee is paid by the participant to the clinical center in which the work is conducted. Limited to Th.M. candidates, seniors, and middlers. Three credits, awarded only at the end of the second semester.

By special arrangement Supervisors

PT45 POSTCLINICAL PASTORAL EDUCATION

For students who have completed a unit or more of clinical pastoral education and wish to integrate that clinical experience with other aspects of their academic program. One credit.

First Semester, 1991-92 Ms. Neuger

PT47 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral courses in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Arrangements are made through the clinical pastoral education office. Academic credit is allowed only where the student applies to the Registrar before the course is begun. Open to all students; may not be applied toward the Th.M. requirements in the field of pastoral theology. Three credits.

Summer, 1991 Staff and Supervisors

Summer, 1992

Theology and Personality

PT51 PSYCHOLOGY OF RELIGION

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on the uses of psychological theory for interpreting religious experience. The implications of psychology of religion for pastoral theology. Readings in James, Freud, Jung, Erikson, Allport, and selected research studies. Not open to juniors. Three credits.

Second Semester, 1992-93 Mr. Capps

PT58 RELIGIOUS AUTOBIOGRAPHY

This course brings psychological and literary perspectives to bear on religious autobiography. Particular attention given to psychological and literary interpretations of Augustine's *Confessions*. Psychological self theory (especially Kohut) will be used to explore the value and limits of autobiography as a method of self-discovery; the techniques and strategies employed by autobiographers in the construction of a self; the role of empathy in the reconstruction of earlier life experiences, especially those of childhood; and the reader's response to the autobiographical reflections of another.

Students should be prepared to engage in their own autobiographical reflection in conjunction with the course. Three credits.
Second Semester, 1991-92 Mr. Capps

PT61 LIFE CYCLE THEORY AND CHRISTIAN SELFHOOD
Primary focus on Erik and Joan Erikson's work on the life cycle, with particular attention to its moral and religious implications, especially for understandings of the Christian self. Attention also given to Daniel and Judy Levinson's work on the seasons of men's and women's lives. Three credits.
Second Semester, 1992-93 Mr. Capps

PT62 PERSONAL SIN AND SOCIAL EVIL
Psychological, sociological and theological views of sin and evil. Attention to sin as a personal matter and evil as a social phenomenon, and the interrelationship of the two. Particular emphasis on the sources, meanings and consequences of sin and evil and on remedial possibilities. Focus on such themes as guilt and shame, trespasses and debts, forgiveness and pardon, restitution and reparation. Same as course CS62. Three credits.
Second Semester, 1991-92 Messrs. Capps and Fenn

PT73 PUBLIC POLICY AND PERSONAL MEANINGS
This course is concerned with the psychological, sociological, moral and ethical issues involved in the threat that contemporary social institutions pose for the rights, responsibilities and aspirations of individuals. Special attention will be given to current discussions of individualism, and the case will be made in behalf of individualism on psychological, sociological, and ethical grounds. Major themes include the self as an endangered species, the emergence of the narcissistic self, the expendability of the individual in social organizations, the negative effects of "benign" institutions (e.g., school, family, church, hospital) on the individual, and the threat that public policy poses for personal autonomy and self-actualization. Same as course CS83. Three credits.
Second Semester, 1992-93 Messrs. Capps and Fenn

PT76 THEOLOGY AND PSYCHODYNAMICS
Development of a methodological approach to the problem of relating psychological understandings of persons to a theological frame of reference. Cases from both the psychological and religious literature will be critically examined in the light of methods which have been proposed. Each student will present a paper in which he or she sets forth his or her own constructive method in dealing with a single case, preferably drawn from his or her pastoral experience. Restricted to graduate students except by permission of the instructor. Three credits.
First Semester, 1991-92 Mr. Lapsley

Princeton-Trinity Supervision Program

PT81 INTRODUCTORY SUPERVISION OF PASTORAL CARE AND COUNSELING
Designed with a view to the needs of the parish minister, this course introduces the student to such issues as pastoral diagnosis, pastoral care plans, and refer-

ral procedures. Each student is expected to present case studies for supervision from his or her own parish work. Group supervision performed through the medium of live interviews, videotape interviews, and verbatim case studies. Three credits.

First Semester, 1991-92 Program Staff
First Semester, 1992-93

PT82 INTERMEDIATE SUPERVISION OF PASTORAL CARE AND COUNSELING
Designed to provide continued case supervision of parish pastoral care and counseling, using live interviews and videotape presentations. Particular emphasis will be given to the pastoral care of marriages and families. Group supervision, with provision for individual consultation as indicated. Prerequisite: course PT81. Three credits.

Second Semester, 1991-92 Program Staff
Second Semester, 1992-93

PT83,-84 ADVANCED SUPERVISION OF PASTORAL CARE AND COUNSELING
Designed to deal with the ongoing pastoral care and counseling performed by students in their parish or other ministry settings. Particular emphasis will be placed upon the pastoral care of marriages and families, as well as upon special issues involved in ministry such as substance abuse, grief, sexuality, etc. Each student is expected to make case presentations of ongoing counseling through the use of live interviews, videotape interviews, and case studies. Group supervision, with provision for individual consultations as needed. Prerequisites: courses PT81 and PT82. Three credits each semester.

Full Year, 1991-92 Program Staff
Full Year, 1992-93

SPEECH AND COMMUNICATION

Introductory Level Classes

SP01 SPEECH COMMUNICATION IN MINISTRY I
Survey and practice of skills in speech communication for ministry. Oral interpretation concepts applied to the reading of biblical and other texts. Private conferences and audio or video recording are available. Some sections of this course are available to persons for whom English is not the first language. One credit.

First Semester, 1991-92 Speech Staff
First Semester, 1992-93

SP02 SPEECH COMMUNICATION IN MINISTRY II
Experience in communicating narrative and first-person material from scripture and poetry, as well as material created by students. Private conferences and audio or video recording are available. Prerequisite: Course SP01. Some sections of this course are available to persons for whom English is not the first language. One credit.

Second Semester, 1991-92 Speech Staff
Second Semester, 1992-93

Advanced Classes

SP21 INTERPRETATIVE SPEECH

Development of interpretative techniques and speaking ease through the oral reading of poetry and prose selections from the Bible as well as from classic and contemporary literature. Prerequisite: course SP02. One credit.

Either Semester, 1991-92 Mr. Brower
Either Semester, 1992-93

SP22 ADVANCED INTERPRETATIVE SPEECH

Interpretative reading of representative poems by modern American and British writers, with emphasis on the works of Robert Frost. Optional work in oral reading of prose selections, including short stories. Prerequisites: courses SP02 and SP21. One credit.

Second Semester, 1991-92 Mr. Brower
Second Semester, 1992-93

SP64 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g. first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g. Long, Lowry, Mitchell), and writing style for oral presentation. Same as course PR64. Prerequisite: course PR02. Limited to twenty students; preference given to those closest to graduation. Three credits.

First Semester, 1991-92 Messrs. Jacks and Kay

SP66 READERS' THEATRE AND CHAMBER THEATRE PRODUCTION FOR THE CHURCH

Production of narrative fiction for church drama interest groups. A selection of short stories and narrative poems will be studied and rehearsed in order to learn staging and production techniques. Students will share responsibility for selecting, casting, directing, and performing the stories and poems. Limited to twenty students; preference given to those closest to graduation. Prerequisite: course SP02.

First Semester, 1991-92 Mr. Brower

SP82 COMMUNICATION IN PREACHING AND WORSHIP

Comprehensive seminar in communication for ministry. Requires taking two individually selected one-hour advanced speech courses. Seminar period for advanced work and analysis papers. Limited to Th.M. candidates except by permission of the instructor. Three credits.

Second Semester, 1991-92 Speech Staff
Second Semester, 1992-93

SP90 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the design, composition and conduct of services of worship. Includes the reading of the scriptures and the preaching of sermons. Lecture-demonstration, workshops, videotaping and critique. Prerequisites: courses SP02, and PR02. Two credits.

First Semester, 1991-92 Mr. Bartow
First Semester, 1992-93

SP91 WORD AND ACT IN CHRISTIAN WORSHIP II
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preaching of sermons. Lecture-demonstration, workshops, videotaping and critique. Prerequisites: courses SP02 and PR02. Two credits.
Second Semester, 1991-92 Mr. Bartow
Second Semester, 1992-93

PH.D. SEMINARS

The following seminars are strictly limited to Ph.D. candidates, and provide seminar credit in the areas of Christian education, theology and communication in preaching, and pastoral theology. Ph.D. candidates in departments other than Practical Theology may enroll with the permission of the instructor. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

DS79 THEOLOGY AND PROCLAMATION
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.
First Semester, 1991-92 Mr. Kay

DS82 THEOLOGY AND THE PSYCHOTHERAPEUTIC SCHOOLS
Readings in the various psychotherapeutic schools including Freudian psychoanalysis, later psychoanalytic thinking, cognitive-behavioral theory and practice, the human potentials movement with its clinical implications, general and family systems work, and feminist psychotherapy. The range of psychotherapeutic approaches will be explored through the theological perspectives of H. Richard Niebuhr, Sallie McFague, and other theologians as agreed upon by the participants.
First Semester, 1991-92 Ms. Neuger

DS83 HISTORY AND METHOD OF PRACTICAL THEOLOGY
A study of essential readings in the history and method of practical theology including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.
Second Semester, 1992-93 Departmental Staff

DS86 THEOLOGY AND THE PERSONALITY SCIENCES
Focus on major psychologists in the personality sciences whose work has crucial importance for theology. Readings in such figures as Freud, Jung, Erikson, Allport,

Rogers, Lifton, Piaget, Winnicott, and Kohut. Students will be expected to prepare a major paper that uses the work of psychologists in the personality sciences as related to the work of a major theologian or theological orientation. An area seminar in pastoral theology. Three credits.
1992-93

DS88 PSYCHOLOGY OF RELIGION
Introduction to major figures and texts in modern psychology of religion, including James, Otto, Freud, Jung, Brown, and Erikson. Special attention given to the issue of narcissism, with readings in Kohut, Kernberg, and others, and to the related issue of images of God, with readings in Rizzuto, Winnicott, Pruyser, and Meissner. An area seminar in pastoral theology; open to Ph.D. candidates in other fields. Three credits.
Second Semester, 1991-92 Mr. Capps

DS89 ADVANCED SUPERVISED PASTORAL COUNSELING
Experience, under personal and group supervision, in individual, marriage and family counseling. Pertinent reading on theoretical issues in pastoral counseling and the supervisory process. Preregistration interview through clinical pastoral education office required. Prerequisites: at least two quarters of clinical pastoral education or the equivalent and acceptance by an approved supervisory agency. Three credits each semester.
Full Year, 1991-92 Supervisors

DS90 HISTORY AND THEORY OF CHRISTIAN EDUCATION
History of Christian education from New Testament times to the present; major theories of Christian education; the process of Christian education theory development. Three credits.
Second Semester 1992-93 Mr. Osmer

DS92 RESEARCH IN THEOLOGY AND HUMAN DEVELOPMENT
Advanced consideration of developmental psychology. Such major aspects of human development as morality, identity, language, and cognition are examined from interdisciplinary perspectives relevant to Christian education, preaching, and pastoral theology. Three credits.
First Semester, 1992-93 Mr. Loder

DS93 THEOLOGY AND THE HUMAN SCIENCES
The theological implications of the human sciences as foundation for practical theology. Focus on themes of convergence between the scientific interpretation of human behavior and corresponding theological doctrines such as ego psychology and original sin, interpersonal openness and image of God, human language and God language, human freedom and Holy Spirit. Three credits.
Second Semester, 1991-92 Mr. Loder

DS94 PRACTICAL THEOLOGY IN HISTORICAL PERSPECTIVE
Designed to provide students with a historical perspective on the modern discussion of practical theology. Examination of the role of practical interests and concerns in

theological reflection during the first centuries of the church's life. The influence of classical models of rhetoric, Aristotelian logic, and other non-theological sources upon the way that "the practical" was conceptualized during the medieval and Reformation periods. The gradual emergence of practical theology as a distinct theological discipline during the post-Reformation and modern periods will be traced in some detail.

First Semester, 1991-92 Mr. Osmer

DS95 HERMENEUTICS IN BIBLICAL STUDIES AND PRACTICAL THEOLOGY

After surveying classical and contemporary approaches to biblical hermeneutics, students will engage in interpretative investigations of representative biblical texts and themes. Attention will be given to the role of biblical hermeneutics in the educational, pastoral and preaching ministries of the Christian church. Same as course DS05. Limited to Ph.D. students in the fields of biblical studies and practical theology. Three credits.

First Semester, 1992-93 Messrs. Long and Miller

DS96 THE DEVELOPMENT OF MODERN HOMILETICAL THEORY

A critical examination of representative homiletical texts written during the past two centuries. These texts will be explored with particular attention to their relationship to parallel developments in theology, biblical studies, and the human sciences. Three credits.

Second Semester, 1991-92 Mr. Long

DS98 THEORIES OF PREACHING

A study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* and continuing to the last quarter of the nineteenth century. The original influences of classical rhetoric on preaching theory will be examined, as will the historical reinterpretation of the necessary components which relate to the nature and purpose of preaching. Three credits.

First Semester, 1991-92 Mr. Massa

Opportunities for Specialized Study ~

SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials*—classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses*—classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where

CHUCK ROBISON

Jane Dempsey Douglass

a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRO-AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's Afro-American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the Afro-American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

PROGRAM IN WOMEN'S STUDIES

The program in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. The program provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 61).

Advisers designated each year will be prepared to discuss with students the development of their programs.

The primary adviser for 1991-92 is Professor Jane Dempsey Douglass.

PROGRAM IN RELIGION, SELF, AND SOCIETY

The program in Religion, Self, and Society is designed primarily for Th.M. candidates, but its course offerings are also available to M.Div. students, particularly those who are enrolled in the M.S.W. program. Working with an adviser, students select courses that will enable them to pursue in depth a topic involving the social-psychological study of religion. All students are expected to enroll in an inter-disciplinary seminar offered each spring term, either CS62/PT62, Personal Sin and Social Evil, or CS83/PT73, Public Policy and Personal Meanings.

Religion and Society Program

PROFESSORS: R.K. Fenn, and P.J. Paris
ASSOCIATE PROFESSOR: C.A. Ryerson III
ASSISTANT PROFESSOR: N.J. Duff

The Religion and Society program focusses primarily on the social aspects of the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the theology of the churches borrows heavily from the cultures in which they have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society, as listed below, are offered by several of the academic divisions of the Seminary. Field education also may contribute to such studies on the M.Div. level.

Fall Semester 1991 Offerings

CH50 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR Mr. Gaustad

CH51 CHURCH AND STATE IN AMERICA Mr. Gaustad

ET33 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR. Mr. Paris

ET41 THE CHURCHES AS VOLUNTARY ASSOCIATIONS Mr. Paris

HR45 CHRISTIANS AND THE CALL TO ISLAM Mr. Griffith

PT37 PASTORAL CARE AND COUNSELING IN THE ASIAN AMERICAN COMMUNITY Ms. I.S Lee

TH53 CONTEMPORARY FEMINIST THEOLOGIES Mr. Taylor

Spring Semester 1992 Offerings

CH53 AFRO-AMERICAN RELIGIOUS HISTORY Mr. Raboteau

CS41 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT Mr. Fenn and Ms. Martin

CS62 PERSONAL SIN AND SOCIAL EVIL Messrs. Fenn and Capps

ED23 EDUCATIONAL MINISTRY IN THE ASIAN AMERICAN COMMUNITY Ms. I.S. Lee

ET24 ETHICS AND POLITICS IN THE BLACK COMMUNITY Mr. Paris

ET29 CHRISTIAN VOCATION AND PROBLEMS REGARDING WORK IN THE U.S. Ms. Duff

ET46 ISSUES IN MEDICAL ETHICS Ms. Duff

HR12 THE EXPERIENCE OF RELIGION Mr. Ryerson

HR42 HINDUISM Mr. Ryerson

NT41 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT Ms. Martin and Mr. Fenn

PT62 PERSONAL SIN AND SOCIAL EVIL Messrs. Capps and Fenn

Program in Mission, Ecumenics, and History of Religions ~

PROFESSOR: A. Neely
ASSOCIATE PROFESSORS: C.A. Ryerson III, M.K. Taylor

The Ecumenics, Mission, and History of Religions program seeks to widen the horizons of preparation for the ministry with the interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. All three segments of the program are integrally interrelated. No one part can be studied in isolation and all demand attention to the cultural and religious, social and political, and geographical contexts of Christian mission.

The program relates to all academic levels as a subsection of the History Department. On the M.Div. level, in addition to the course offerings listed below, field education may include approved internships at home or abroad, with course credit where appropriate. In Ph.D. studies, the program offers eight fields of comprehensive emphases:

- History of Christian Missions, historical and contemporary
- Study of one or more non-Christian religions
- Critical study of the methods and issues of social, cultural, and political inquiry in cross-cultural contexts
- Christian theology, including "Third World" theologies, in mission context
- Christian social ethics as a dimension of the church's worldwide witness
- The ecumenical dimension of Christianity, historical and contemporary
- Theories and themes of the study of the History of Religions and their relation to theology
- Study of the theoretical backgrounds to, and an examination of, the interactions of religion and politics in specific national and geographical contexts.

Ordinarily, from the eight comprehensive fields, a doctoral student will choose five for comprehensive examinations, one of which should be in at least one aspect of Christian Missions, one in ecumenics, and one in a non-Christian religion.

Courses appropriate to a concentration in this area include:

Fall Semester 1991 Offerings

EC10 THE CHRISTIAN MISSION IN TODAY'S WORLD: MISSIOLOGY FOR OUR TIMES Mr. Neely

EC20 LATIN AMERICA: A HISTORY OF MISSION Mr. Neely

EC39 CROSS CULTURAL MISSION Messrs. Ryerson and Taylor

HR45 CHRISTIANS AND THE CALL TO ISLAM Mr. Griffith

TH70 THEOLOGY OF RELIGIONS Mr. Furuya

Spring Semester 1992 Offerings

EC21 WORLD HUMAN NEED AND THE CHRISTIAN RESPONSE Mr. Neely

EC33 CROSS CURRENTS IN CHRISTIAN WORLD MISSION TODAY Mr. Neely

EC42 CHRISTIAN THEOLOGY: AN ASIAN PERSPECTIVE Mr. Francis

EC46 MAJOR TRENDS IN ASIAN LITERATURE: A CHRISTIAN EVALUATION Mr. Francis

TH57 THEOLOGY OF JAPAN Mr. Furuya

Field Education ~

The Field Education program is an integral part of the theological curriculum. Students under the supervision of pastors and specialists work at a variety of assignments in particular churches and institutions in the interest of developing (1) a habit of working in the context of disciplined theological reflection; (2) a growing understanding of the church and its ministry; (3) a life style congruent with the gospel; (4) sound ways of relating to different persons; and (5) competencies which are professional in the sense of including mastery of skills with knowledge of the theoretical bases of each.

Assignments are available in churches and institutions of every type in an area that includes two huge metropolitan centers, smaller cities and towns, and rural settings. Prison ministries and other specialized activities provide ministry experience to a substantial group of participants.

Summer assignments are available in churches and church projects, in national parks, and in clinical pastoral education.

M.DIV. REQUIREMENTS

In addition to the other requirements, an approved program of field education, which in the judgment of the Director of Field Education meets the needs of the individual student, is required for graduation.

A minimum program shall include both of the following:

1. A year of satisfactory work in a church under approved supervision. This requirement may be met in two semesters of Sunday ministry in a church or by a full-time internship year.

2. A period of satisfactory work in a field of service appropriate to the student's particular purposes and in accord with the goals, functions, and principles of field education. This requirement may be met in two semesters, one summer, or an internship year.

Any variation from this program must be with the counsel and approval of the Director of Field Education, who shall decide whether the student's work meets the graduation requirements.

Reports on field education activity are required at the end of each term of field education. All remunerative work is to be reported to the Office of Field Education. If this involves over twenty hours a week, the Director of Field Education may recommend to the faculty a reduction in hours or a four-year program.

M.Div. candidates are required to register for field education during each semester of participation, according to the procedures that govern the selection of academic courses. A grade of S (satisfactory) or U (unsatisfactory) is recorded at the conclusion of each term. Registration shall be for one of the following:

FE01,-02 PARISH FIELD EDUCATION
Supervised ministry in the local church. Students will have experience in communication, administration, and caring aspects of ministry; opportunity for reflection and evaluation will be provided by supervisors. The sequence FE01,-02 (or FE05,-06) must be successfully completed at least once in every student's M.Div. program. Taken concurrently with academic work, sequence may be repeated.

FE03,-04 SPECIALIZED FIELD EDUCATION
Supervised ministry in institutional or organizational settings. Placement may be in prisons, hospitals, nursing homes, advocacy organizations. Students will engage in a variety of ministry opportunities under the supervision of a chaplain or program director; occasions for reflection and evaluation will be provided by supervisors. Taken concurrently with academic work; sequence may be repeated.

FE05,-06 PARISH INTERNSHIP
Extended supervised ministry in the local church. Placement may be for nine, twelve, or fifteen months in settings across the country; some international opportunities. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Normally taken after the middle year; an academic program may not be pursued concurrently.

FE07,-08 SPECIALIZED INTERNSHIP
Extended supervised ministry in institutional or organizational settings. Placement may be for nine, twelve, or fifteen months; opportunities have included university chaplaincies, advocacy organizations, and clinical pastoral education programs. Students will engage in all aspects of specialized ministry with considerable time to explore vocational interests. Normally taken after the middle year; an academic program may not be pursued concurrently.

FE09 SUMMER PARISH FIELD EDUCATION
Intensive supervised ministry in the local church. Minimum of ten weeks of full-time work required. Students will have experience in communication, administration, and caring aspects of ministry. In some settings the student may provide supply services during the vacation or study leave of the pastor. May not be taken concurrently with academic work.

FE10 SPECIALIZED SUMMER FIELD EDUCATION
Intensive supervised ministry in institutional or organizational settings. Minimum of ten weeks of full-time work required. Placement may be in camp and conference centers, clinical pastoral education programs, and social or neighborhood organizations. May not be taken concurrently with academic work.

FE11 INTENSIVE PARISH FIELD EDUCATION
Supervised ministry in special parish contexts (cross-cultural, international settings) which generally approximates 300 hours of work. May not be used in place of FE01,-02 (or FE05,-06). Prerequisite: petition to and approval of the Director of Field Education.

FE12 INTENSIVE NON-PARISH FIELD EDUCATION
Supervised ministry in special non-parish contexts (cross-cultural, international settings) which generally approximates 300 hours of work. Prerequisite: petition to and approval of the Director of Field Education.

M.A. REQUIREMENTS

In addition to the other requirements for the M.A. degree in Christian education, a program of field education is required for graduation. The program shall include the following:

1. An initial field education experience, ordinarily undertaken in the first year, in a church under approved supervision.

2. Either in the summer between the first and second years or during the second year, work in a field of service appropriate to the student's particular purposes and involving the student in supervised leadership.

Any variation in this program must be approved by the Director or the Assistant Director of the School of Christian Education.

M.A. candidates are required to register for field education during each semester of participation, according to the procedures that govern the selection of academic courses, and complete the necessary field education reports. Reports are due on January 15 and May 15 (summer reports on September 15), and a grade of S (satisfactory) or U (unsatisfactory) is recorded at the conclusion of each term.

FE13 M.A. FIELD EDUCATION I
A full year of supervised educational ministry in a local church. Normally taken during junior year. Students who already have degrees in education, which include supervised teaching practice, will be exempt from this first unit requirement.

FE14 M.A. FIELD EDUCATION II
A full year or summer of field service in an area appropriate to the student's particular purposes and involving the student in planning, supervision, and leader development. Normally taken during the senior year or the summer between the junior and

senior years. Para-professional educators who are currently employed or international students who come with extensive experience in churches greatly different from American churches may substitute a substantive study of several church education programs, emphasizing the administrative and leader development aspects of those programs.

INTERNSHIPS

The intern program in field education permits an M.Div. candidate who has completed two years of theological education to devote a year to full-time supervised ministry, before completing his or her academic course. Internship positions include student pastorates, assistantships, chaplaincies, and other types of ministry. Some internship programs involve work abroad. Intern training programs must be approved by the Director of Field Education and are under his supervision, in cooperation with the employing organization. The intern is considered a regular student in the Seminary during his or her program.

GRADUATE INTERNSHIPS

Opportunities for inservice and clinical training are available to M.Div. graduates who wish to continue practical training for the ministry under supervision. Opportunities for a variety of types of ministry are available and have proved to be a helpful way for younger graduates to begin their vocational work. The Director of Field Education will aid and counsel students in arranging such programs. Graduate interns are not regarded as students in the Seminary during the internship.

Library Resources

ROBERT E. SPEER LIBRARY

LIBRARIAN: James F. Armstrong
ASSOCIATE LIBRARIAN: James S. Irvine
TECHNICAL SERVICES: James S. Irvine, Daniel K. McKeon, Paul R. Powell, Donna R. Schleifer
COLLECTION DEVELOPMENT: Donald M. Vorp
SERIALS: Julie E. Dawson, Sarita Ravinder
REFERENCE: Katherine A. Skrebutenas
ARCHIVES AND SPECIAL COLLECTIONS: William O. Harris

The library building, opened in 1957 and named in honor of Robert E. Speer, has space for approximately 400,000 volumes and 350 readers. In addition to its main reading room, which seats about 115 persons, there are 44 carrel tables in the stack area, unassigned and open to all readers. Other facilities include a Ph.D. study room, where students may keep their books, and several small seminar rooms.

The Collection

Speer Library offers substantial resources for theological study and research at all levels. It now contains over 400,000 catalogued books, pamphlets, and microfilms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin B. Warfield, and Dr. Louis F. Benson. It currently receives over eighteen hundred journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective of the library is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original,

early editions or reprints and by modern critical editions. The strength of the library is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over ten thousand volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over five thousand volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over two thousand volumes and three thousand pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature.

Support

The library is supported by an annual appropriation and by income from restricted endowment funds totaling $2,475,035 from Messrs. R. L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R. L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

Additional Facilities

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on coin- or cardkey-operated copier machines. The staff also can make arrangements for microfilms of library books and photographs of plates.

The Library's local borrowing area includes most of New Jersey, together with metropolitan New York and Philadelphia. Access or borrowing privileges may be extended to qualified persons within that area upon approval of the Librarian. Persons residing outside the area are sometimes able to borrow out of print books by inter-library loan. Students who leave the community to continue their research elsewhere are required to return all library materials before departure.

Online access to the catalog is provided through the NOTIS information system. Public terminals are located in the lobby and several other places throughout the building. In addition, persons who have computers with compatible modems may dial into the catalog on regular telephone networks.

CD-ROM implementations of *Religion Indexes* and *Dissertation Abstracts* are available in the Reference area, where instruction on their use also may be obtained.

In accordance with the terms of an agreement between the Seminary and the University, students of the Seminary are granted free use of the University library, subject to its rules.

CHARLES G. REIGNER EDUCATION READING ROOM

FACULTY SUPERVISOR: Freda A. Gardner

The Reading Room, located on the first floor of Tennent Hall, makes available a wide range of literature in Christian education, curriculum, and audio-visual aids. Although intentionally limited in general reference materials, it contains specialized reference works in education and Christian education. The collection includes representative sets of over seventy-five standard curriculums, more than 10,000 volumes of special contemporary interest, and approximately 100 journals that are received on a regular basis. Other resources include tapes, filmstrips, records, pictures, posters, simulation games, and multi-media titles. Access is primarily through a card catalogue. The Reading Room also publishes lists of newly acquired books, catalogues of the audio-visual collection, and lists of journals received by subscription.

A variety of audio-visual equipment is available for use, including a VCR which enables previewing of tapes in the room.

Hours for the Reading Room are announced at the beginning of each semester.

Media Resources Center

DIRECTOR OF EDUCATIONAL COMMUNICATIONS AND TECHNOLOGY: Wayne R. Whitelock
MEDIA PRODUCTION COORDINATOR: Joicy R. Becker
MEDIA SERVICES SUPERVISOR: John L. Cooper
STUDIO OPERATIONS ENGINEER: Christopher J. Floor
STUDIO MAINTENANCE ENGINEER: Bobby Marshall, Jr.

Support Services

The Media Resources Center is located on the ground and lower levels of Templeton Hall. Radio and television production facilities, graphic and photographic arts, audiovisual support services, instructional media consultation, and curriculum development programs are offered to members of the Seminary faculty, administration, and Seminary community.

Resource Collection

A Listening Library collection of approximately 7,000 audio and video titles provides access to lectures, sermons, and many other significant theological events, preserved in their original form. Private review facilities and a *Catalog* of the Listening Library collection are available. Copies of many selections may be requested at minimal cost. Descriptive listings from major film and videotape distributors and media resource publishers are also available.

Learning Opportunities

Instructional opportunities for the exploration of the use of media resources in ministry have been provided as part of the media program for over 30 years. Through the Student Media Project program, students electing to prepare media based class assignments and course materials with the approval of their instructors are provided access to media facilities, equipment, and instruction. Interested students should contact the Media Production Coordinator for more information about the program and application procedures.

A campus cable network, broadcasting on Channel 12, provides students

an opportunity to gain hands-on experience in the production of religious mass media. Several paid student media staff positions are offered for those interested in an in-depth exposure to the media disciplines.

Schedule

When the Seminary is in session, the Media Services Desk, Room G04, is open Monday through Friday, 8:00 a.m. to 4:30 p.m. The office of Educational Communications and Technology, Room G01, is open daily 8:30 a.m. to 4:30 p.m.

The School of Christian Education ~

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

The two year program includes basic studies in biblical literature, theology, church history and practical theology. Special emphasis on education includes theory and practice for the educational ministry of the church and special cultural and technical studies. The program is designed to prepare students for teaching the Christian religion in church or secular schools and for administering Christian religious education in Protestant and Catholic parishes and institutions.

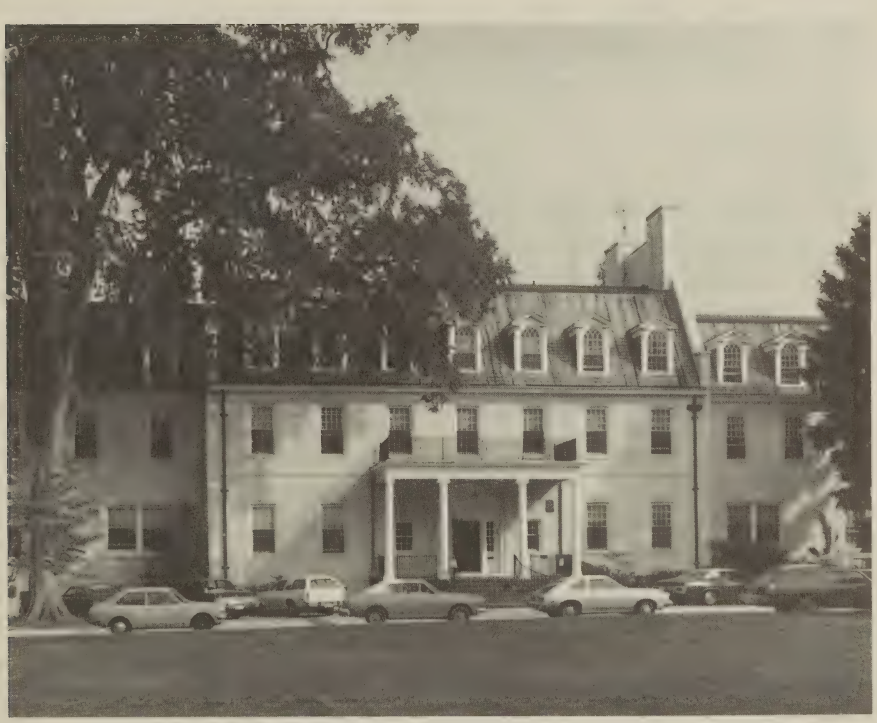
All inquiries relating to the School of Christian Education should be directed to:

Office of Vocations and Admissions
Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Chris-

tian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 135 for additional information concerning the resources of this facility.



Tennent Hall — Acquired in 1943

Tuition, Fees, Payments and Services ~

TUITION AND FEES FOR 1991-1992[1]

Application Fee	$ 35.00
Tuition[2]	
a. Candidates for the M.Div. and M.A. Degrees	
1. Annual tuition for all types of program	5,520.00
2. Annual Field Education Continuation Fee (Assessed at the beginning of each semester in which the candidate is enrolled solely for Field Education; applied against tuition if he or she subsequently enrolls for academic credit.)	100.00
b. Candidates for the Th.M. Degree	
1. Annual tuition for the program completed in one academic year	5,520.00
2. Annual continuation fee (Assessed in March for any year in which the candidate has not been enrolled for classes since the prior June 1.)	50.00
c. Candidates for the Ph.D. Degree	
1. Annual tuition for a minimum of two years of resident study	5,520.00
2. Annual continuation fee (Assessed after the completion of residence until all requirements for the degree have been completed; in	500.00

[1] All Seminary charges and fees are payable in U.S. funds.

[2] Full time students include: M.Div. and M.A. candidates who are enrolled for 10-15 semester credits; Th.M. candidates and resident special students who are enrolled for 11-13 semester credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Students enrolled less than full time (*part time*) are charged by the credit (this is also referred to as the "Special Student rate").

addition to the Special Student rates for courses taken for academic credit.)

d. Candidates for the D.Min. Degree[3]

1. Tuition for basic program, exclusive of regular courses taken for credit 5,520.00

2. Continuation Fee 500.00
(Assessed as of September 1, for each year of candidacy beyond three.)

e. Special Students taking courses for academic credit but not candidates for a Seminary degree:[4]
Per credit 230.00

f. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit 100.00

g. 1992 Summer Sessions[5]

1. Registration fee 35.00

2. Tuition Academic Credit
Per semester credit 230.00
Continuing Education Credit
Per CEU 100.00
Per 4.5 CEU-course 450.00
Auditors, per credit 150.00

h. Annual tuition for Interns[6] 100.00

Late Registration Fee[7] 75.00

Annual Current Fees

a. Comprehensive fee (charged to all full-time[8] students, covers student publications, student organizations, McCosh Infirmary, counseling services, and major medical insurance) ..... 715.00[9]

[3] D.Min. tuition is payable in four installments: $500 (non-refundable) upon acceptance of admission; $1750 at beginning of the first workshop; $1750 at beginning of the second workshop; $1520 six months after the second workshop. This payment schedule subject to change.

[4] Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge.

[5] Summer session charges are payable in advance.

[6] This is the basic Internship tuition charge. Additional or higher charges are made for certain specialized Internships or for academic credits enrolled for while on Internship. Complete information may be secured from the Director of Field Education.

[7] Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

[8] See note 2.

[9] Charge subject to adjustment in the event medical premium is revised.

b. Basic fee (charged to all part-time[10] students; covers student publications and organizations, but does not cover infirmary services, counseling, or health insurance)	80.00
c. Deferred Payment Fee (charged to any student account with a remaining balance on the first day of classes of each semester)	30.00
Graduation Fee	
a. Candidates for Ph.D. and D.Min. Degrees	60.00
b. Candidates for all other Degrees and Certificates	15.00
Transcripts and Ph.D. Dossiers	
a. Transcripts, each	2.00
b. Dossiers, each	3.00
I.D. Card Replacement Fee	10.00[11]
Student Mail Box Key Replacement Fee	5.00

An orientation fee of $35.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is $10.00.

ROOM AND BOARD DURING REGULAR YEAR

Dormitories (Single Students)

Room and board $3,425.00

Rooms in the Seminary dormitories are furnished with bedstead, mattress, pillow, bureau, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories. Students who occupy Seminary accommodations are required to be enrolled for a full-time program throughout the period of residence and to take their meals in the Mackay Campus Center.

A drawing for choice of rooms for current residents in the dormitories is held in April, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Although dormitory accommodations are intended primarily for students who are enrolled full time, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree may occupy Seminary accommodations

[10] See note 2.

[11] This fee is raised by increments of $5.00 each time a card must be replaced.

for a four-year period or until graduation, whichever comes first. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Monday preceding the beginning of classes through 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments (Students with One or More Dependents)

One-Bedroom Units	$280.00
Two-Bedroom Units	360.00
Three-Bedroom Units	430.00

A large number of unfurnished apartments is located at the Charlotte Rachel Wilson complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, is available on the Tennent campus. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Housing Officer
Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

Board Service

All quoted rates that include board privileges are subject to change.

Board payment covers three meals a day (two meals on Sunday) during periods when the Seminary is in session. Services under the plan begin with

breakfast on Monday, September 23, 1991, and conclude with the noon meal on Friday, May 22, 1992. These services are suspended during the following periods of recess:

1. Thanksgiving: closed all day November 28.

2. Christmas Recess: suspended after the noon meal on Friday, December 20, and resumed for breakfast on Monday, January 6.

3. Inter-Semester Recess: suspended after the noon meal on Friday, January 24, and resumed for breakfast on Monday, February 3.

During certain weekday periods when regular board services are suspended, the cafeteria may be open on a cash basis. In general, however, students are expected to make their own arrangements for meals when the Seminary is not in session. Fire regulations do not permit cooking in the residence area of the dormitories.

Students who are absent from the Seminary at least two full days each weekend on field education assignments certified by the Office of Field Education will receive a credit of $19.10. for each weekend during which the board plan is in effect.

Students seeking to be excused for medical reasons from board in the dining hall must provide documentation in the form of a letter from a medical doctor citing the medical problem and diet prescribed. The letter must be submitted to the Director of Student Financial Aid prior to the beginning of the term for which this exemption is requested.

Single students receiving grant assistance from the Seminary are required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information.

ROOM AND BOARD DURING SUMMER SESSION

Facilities for single students are available throughout the 1992 summer session. Charges for room and board will be announced. As a general aid in planning, room and board costs for the 1991 summer session were (per three week period) $378.00 for air conditioned accommodations, and $336.00 for other accommodations. Linen service is included in these charges. Board provides three meals a day, Monday through Friday. There is no board service on weekends.

HEALTH CARE

Students of the Seminary who require medical attention are cared for at the Princeton University infirmary, which is used jointly with University students on the following terms:

1. Every student who becomes ill or suffers an accident should report at once to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered 24 hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is made for board. If confinement is for one week or more, charges will be assessed at current University rates from the time of admission to the infirmary. In the latter case, an adjustment will be made on the Seminary board bill if he or she holds a board and room contract with the Seminary.

3. During the summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this purpose is made available by the infirmary through the Office of Vocations and Admissions of the Seminary. *No one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation in the health program of the University infirmary is made possible by an 1892 gift of $3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed $25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary offers a Major Medical Insurance Plan to its students. This plan is designed to cover most or all of the usual cost of hospitalization, and other medical costs a student may incur above the $100 deductible.[12] Participation in the Plan is mandatory for all full-time students of the Seminary (see the definition in the note at the foot of page 140) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program, and available for dependents of such students. The comprehensive fee coverage includes services of McCosh Infirmary and the Major Medical Insurance Plan *for the student*. For an additional charge, coverage through the Major Medical Plan can be extended to dependents, according to a table of rates available from the Financial Aid Office upon request.

[12] For more information about eligible coverage, contact the Director of Student Financial Aid.

PAYMENT OF ACCOUNTS

Charges for tuition, fees, board, and room are due and payable on or before the first day of each semester. Rental for Stockton Street and Charlotte Rachel Wilson accommodations is payable monthly, due in advance on the first business day of each month. Payment may be made by mail, or in person at the bursar's window adjacent to the Business Office in the Administration Building.

A handling charge of $10.00 will be assessed for any check payment returned for insufficient funds. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Payment Plans

In the cases of charges payable at the beginning of the semester, the student may either (a) make payment in full before the first class day of the semester, in which instance no service fees will be assessed, or (b) pay the charges in three equalized monthly installments via the Seminary's deferred payment plan. During the first semester these installments are due on the last business day of October, November, and December; during the second semester, on the last business day of February, March, and April. Those students who have not paid their semester account balance in full by the first day of classes of that semester will be enrolled automatically in the deferred payment plan. The payment plan for D.Min. students is outlined on page 141. *Special and unclassified students (those persons not in a degree program), together with auditors, are responsible for payment in full on the first day of the term.*

A service charge at a periodic rate of 1.5% per month (which represents an annual rate of 18%) will be assessed on all unpaid accounts. In the case of the deferred payment plan, the service charge is applied at the end of the month to the amount scheduled to be due for that month.

Where monthly rentals are overdue, a service charge of $5.00 will be assessed on the fifteenth day of each month.

A student's preliminary registration for a new semester will be cancelled after the fifth business day following the due date of the last deferred payment installment, unless the Registrar receives certification from the Business Office that all accounts for earlier semesters have been satisfied and that payment in full or a deferred payment agreement for new charges has been received.

No degree may be awarded by the Seminary or transcript issued unless the student has met all financial obligations to the institution.

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:
   - During first 11 class days of semester 20%
   - During next 14 class days of semester 50%
   - Thereafter 100%
2. Room and Board [weekly rates, subject to change] $110.00

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid award* from the institution, consideration should be given to the *special provision under "Grants"* on page 148.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be prorated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, and the cost of room and board, will total approximately $9,659 annually. A single student will find that his or her other expenses during the academic year, exclusive of vacation expenditures and transportation, will be about $2,274.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Housing Officer regarding living accommodations.

Seminary financial assistance is granted on the basis of demonstrated need. To assist the Seminary in establishing the individual degree of need, students are required to complete the GAPSFAS form and Financial Aid Inventory provided by the Seminary. The Director of Student Financial Aid will consult with each applicant regarding his or her resources and expenditures, and will

then make a determination of aid eligibility. The Seminary will seek to assist each student to establish a financial program that protects him or her from an undue burden of remunerative employment, anxiety about finances, or excessive student loan indebtedness.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of studies. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment or a funded field education placement during the summer. These positions can be secured through the Office of Field Education during both the summer and the academic year.

Other sources of income include employment in the Seminary dining hall, library, book agency, administrative offices, and other on-campus positions. The Personnel Office and the Office of Student Financial Aid assist students in finding these positions, and may also provide help in locating off-campus employment opportunities. As a service to Seminary spouses, these offices annually publish a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Grants

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook. Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance will be subject to reduction based upon the attendance or status period.* The Director of Student Financial Aid may be consulted for further information.

Loan Funds

Students who are members of the Presbyterian Church (U.S.A.) and are categorized as an *Inquirer* or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the denomination, may apply for loan assistance from the Vocation Agency of the Presbyterian Church (U.S.A.). Application is made through the Office of Student Financial Aid.

Certain other denominations, such as the United Methodist Church, also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination.

Perkins Loans are also available to eligible students. Students must complete all the required paper work, meet federal standards of eligibility and maintain "satisfactory academic progress." In addition, the Office of Student Financial Aid certifies Stafford Loans and Supplemental Loans for Students (SLS). Local banks and savings and loan associations normally participate in the latter mentioned loan programs as lenders. For more information on these loans and the application process, please contact the Director of Student Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 12% or higher. Repayment, and the assessment of interest, do not begin until the student has completed full-time study, except for the SLS program for which interest is payable from the date the loan is made. Additional loans are *not* recommended when college and seminary academic indebtedness reaches $12,000.

Additional information

More detailed written information from the Office of Student Financial Aid concerning the aid programs administered by the Seminary is available upon request. This information includes: appropriate application forms and procedures, criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Student Financial Aid includes:

- Student Financial Aid Handbook
- Guide to Alternative Sources of Financial Aid
- Medical Insurance Plan Booklet for Students
- Guide to Student/Spouse Employment
- Financial Aid Brochure

In addition, as mandated by federal regulations, summaries of student retention at the Seminary, placement and remuneration surveys of graduates are available upon request from the Office of the Alumni/ae Secretary and Director of Placement.

FELLOWSHIPS AND SCHOLARSHIPS

Presidential Scholarships

A total of five entering M.Div. students may receive a Presidential Scholarship (which equals the amount of tuition plus $500) for their first year of study at Princeton Theological Seminary. Scholarship recipients are selected

on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the Church.

Candidates for this nonrenewable Seminary scholarship are recommended to the President by the Admissions Committee.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS

Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the Ph.D. catalogue supplement, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One or two fellowships for doctoral work in Old Testament may be awarded for the first year of study to that senior in the Master of Divinity program at the Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly promise by the professors in Old Testament. The maximum stipend for the fellowship is $8,000 plus tuition.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of $5512.50, covering 450 hours of service during the academic year. A fellow on half-time appointment receives taxable remuneration of $2756.25 and performs 225 hours of service. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed the first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Student Financial Aid
Princeton Theological Seminary
CN821
Princeton, New Jersey 08542-0803

FELLOWSHIPS, PRIZES AND AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey,

founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation.

The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of $2,000 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society.

The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present for regular academic credit a thesis in a specified field. The thesis shall not have been previously evaluated by any member of the faculty. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs at or before the close of business on May 1.

4. If the May 1 deadline falls on a weekend, the thesis shall be due at 9:00 a.m. on the Monday next following. This deadline may not be extended for any reason.

5. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced on or about May 15. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

6. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

7. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Reg-

istrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem, and to the American School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr. Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

The Tubingen Exchange Fellowship

Through an arrangement with the University of Tubingen, a fellowship has been established through which a year of study at that institution is provided following completion of the Master of Divinity program. Senior M.Div. candidates are eligible to apply for this fellowship by writing to the Dean of Academic Affairs by March 1. Academic excellence and proficiency in German are the two primary qualifications for the award.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 1991-92. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs on or before May 1.

Graduate Students, Seniors, Middlers, Juniors

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 1991-1992 up to thirty-three prizes will be awarded, for

which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE

Through the generosity of former members of the Princeton Seminary Choir, this prize is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation by Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899-1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE AMERICAN BIBLE SOCIETY AWARD

In gratitude for the work of colleges and seminaries in preparing students for the Christian ministry, each year the American Bible Society makes possible the Scholarly Achievement Presentation of a Bible to a student who has demonstrated excellence in biblical studies.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the

year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR – HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831-1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

The John T. Galloway prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard, Jr., an influential sociologist and alumnus in the class of 1939, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the

graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, there was established in 1985 the John Havran Prize in Christian Education. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1945, there has been established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to

1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE REVEREND WILLIAM ALFRED BYRD PRIZE

In 1987, Mr. Franz A. Byrd established the Reverend William Alfred Byrd Prize in memory of his father, a distinguished alumnus of the Seminary in the Class of 1894. Annually the prize is awarded to the graduating senior who has contributed in an outstanding way to the Seminary community during his or her student days.

THE PRESBYTERIAN MEDICAL CENTER OF PHILADELPHIA CLINICAL STUDIES AWARD

The Presbyterian Medical Center of Philadelphia Clinical Studies Award is given to a senior who has shown special promise in clinical studies, has completed a quarter of Basic Clinical Pastoral Education, and has been accepted into Presbyterian Medical Center of Philadelphia's nine-month residency. The award is made by the faculty on the recommendation of the Practical Theology Department.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland and in appreciation of his twenty-five-year

ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirment in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, Pastor Emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. Three hundred dollars will be given for the best exegesis of a passage of the New Testament. The passage for 1991-1992 is: "The Word became flesh": John 1:1-14.

Three hundred dollars will be given for the best essay on an assigned subject in English Bible. The topic for 1991-92 is: The Significance of Women as Witnesses to the Resurrection.

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in Biblical Theology has been established in memory of her father, Dr. John Finley McLaren. The

sum of $300 will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 1991-92 is: Human Suffering as Divine Judgment.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in Systematic Theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D. This award is periodically given to a member of the middle class on the basis of excellence in the field of Systematic Theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholar-

ship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the faculty committee on the library.

All books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering, mailing of books, out of print searches, and charge accounts.

During the academic year several events are sponsored, including author signings and special sales.

The bookstore is open from 1:00 until 6:00 p.m. on Monday, and from 1:00 until 4:00 p.m. on Tuesday through Friday, during the entire year except the week between Christmas and New Year's Day.

COMPUTER RESOURCE CENTER

The Computer Resource Center, located in Room LL3, Templeton Hall, provides personal computers and printers for use by members of the Seminary community. Various software packages are available for word processing as well as other applications. Staff is provided on a regular basis to assist in training, problem solving, and evaluation of software.

ALUMNI/AE SECRETARY AND DIRECTOR OF PLACEMENT

The Alumni/ae Secretary is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized list of all former students containing information on their degrees and current addresses. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1915 are maintained by the Seminary archivist in Speer Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae. The office maintains contact with almost 10,000 former students, more than 800 of whom reside outside the United States. Each votes in an annual election to choose an alumni/ae representative to the Seminary's Board of Trustees. As members of the Alumni/ae Association, they receive the *Alumni/ae News*, the *Princeton Seminary Bulletin*, and the annual calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The association holds its annual meeting preceding commencement and is governed by an executive council composed of elected representatives from twelve regions across the country, one international representative appointed by the president, and three at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These chapters assist the Seminary in the recruitment and interviewing of applicants, provide a network for alumni/ae relocation and the placement of graduating seniors, and give support to the development office of the Seminary.

The officers of the association serve a two-year term. Currently serving are: *President*, John T. Galloway, Jr. (class of 1966) of Pittsburgh, Pennsylvania; *Vice President*, Audrey Schindler Griffith (class of 1986) of Alpharetta, Georgia; *Secretary*, Stuart C. Wattles (class of 1976) of Clay, New York.

Placement

The Director of Placement seeks to interview all seniors early in their final year to review with them their dossiers, resumes, and vocational plans. The office assists all who need help in placement in the variety of ministries available to graduates. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a current listing of Presbyterian churches (as well as

those of other denominations) where there are staff vacancies, and other aids to the placement process.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the purposes of the institution. The public is kept informed of the many services of the Seminary community which are available to them and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications produces a quarterly magazine for alumni/ae (*Alumni/ae News*) and a quarterly magazine for friends of the Seminary (*The Princeton Spire*). In addition, the office works with other departments to produce brochures and print advertising for recruitment, development, and the interpretation of specific programs. The director works to create an image of Princeton Seminary in its printed publications which is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

Events, Activities, and Publications ~

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- ~ To coordinate student activities and concerns
- ~ To represent the students in contacts with the faculty and administration
- ~ To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Five lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature. In October 1992, the Donald Macleod-Short Hills Community Congregational Church Preaching Lecture Series will be inaugurated on a biennial basis.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The Stone Lectures for 1991-92 will be delivered by Dr. Robert J. Wuthnow, Professor in the Department of Sociology at Princeton University, in the spring semester of 1992.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. The lectureship will not be offered in the 1991-92 academic year.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin B. Warfield, former professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." The Warfield Lecturer for 1991-92 is the Reverend Dr. Janos Dezso Pasztor of the Reformed Church in Hungary. He is scheduled to deliver the lectures the week of March 30, 1992.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. Dr. Vincent L. Wimbush, Professor of New Testament and Christian Origins at Union Theological Seminary, New York,

is scheduled to give the Alexander Thompson Lecture for the 1991-92 academic year on March 9, 1992.

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899-1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms. The Neumann Lecture for 1991-92 is to be delivered by Dr. Wolfhart Pannenberg, of the University of Munich, Germany. It is tentatively scheduled for April.

THE DONALD MACLEOD – SHORT HILLS COMMUNITY CONGREGATIONAL CHURCH PREACHING LECTURE SERIES (to be inaugurated in 1992)

An endowed lectureship in preaching has been established at the Seminary by the Community Congregational Church of Short Hills, New Jersey, in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship Emeritus. The Macleod Lecture Series to be inaugurated October 19-20, 1992, by Dr. David G. Buttrick, Professor of Homiletics and Liturgics at Vanderbilt University Divinity School, will feature on a biennial basis two or three lectures by an outstanding preacher or teacher of preachers.

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the faculty, sermons, book reviews, and special program notices. *The Bulletin* is distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
CN821
Princeton, NJ 08542-0803

ALUMNI/AE NEWS

Issued four times a year by the Office of Communications/Publications, *Alumni/ae News* is distributed without charge to all former students of Princeton Seminary. The magazine features articles on campus events, the devel-

oping program of the Seminary, and the activities of graduates and members of the current Seminary community.

THEOLOGY TODAY

Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review*. It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

STUDENTS IN THE SEMINARY

June 1990-May 1991

Stuart Hall — Constructed in 1876

Visiting Scholars

Ernest Theodore Bachmann, Ph.D.
PRINCETON JUNCTION, NEW JERSEY

Martinus C. de Boer, Ph.D.
PRINCETON, NEW JERSEY

Kenneth W. Dupar, Ph.D.
ABERDEEN, SCOTLAND

Robert T. Ferrick, S.J., S.T.L.
DAVIS, CALIFORNIA

Elizabeth A. Frykberg, Ph.D.
PRINCETON, NEW JERSEY

Carl H. Geores, Jr., B.D.
PATTERSONVILLE, NEW YORK

Roberta Wells Imre, Ph.D.
STATEN ISLAND, NEW YORK

Molly Truman Marshall-Green, Ph.D.
LOUISVILLE, KENTUCKY

Miriam Murphy, S.N.D., Ph.D.
PRINCETON, NEW JERSEY

Winston D. Persaud, Ph.D.
DUBUQUE, IOWA

Jung Woon Suh, Ph.D.
SEOUL, KOREA

Toshio Takami, Th.M.
NARA, JAPAN

Sandor Tenke, Ph.D.
BUDAPEST, HUNGARY

William Van Arnold, Ph.D.
RICHMOND, VIRGINIA

Donald M. Walter, Ph.D.
ELKINS, WEST VIRGINIA

Deborah P. Wolfe, Ed.D.
CRANFORD, NEW JERSEY

Anthony J. Ugolnick, Ph.D.
LANCASTER, PENNSYLVANIA

Kaiyuan Zhang
WUHAN, CHINA

Degree Candidates ~

CANDIDATES FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Enrolled 1990-1991

Craig Darron Atwood
FRENCHTOWN, NEW JERSEY
B.A., University of North Carolina, 1983
M.Div., Moravian Theological Seminary, 1987

Johnny Butros Awwad
BEIRUT, LEBANON
B.Th., Near East School of Theology, 1986; M.Div., 1988

Walter Carroll Bouzard, Jr.
HOUSTON, TEXAS
B.A., University of Texas at Austin, 1976
M.Div., Luther Northwestern Theological Seminary, 1980; Th.M., 1988

Craig Douglas Bowman
SANTA BARBARA, CALIFORNIA
A.B., University of California, Santa Barbara, 1974
M.Div., Princeton Theological Seminary, 1990

Eric Lonell Brechner
LOS ANGELES, CALIFORNIA
B.A., College of William and Mary, 1977
M.Div., General Theological Seminary, 1982

Carlos Francisco Cardoza Orlandi
RIO PIEDRAS, PUERTO RICO
B.A., University of Puerto Rico, 1985
M.Div., Evangelical Seminary of Puerto Rico, 1987

Yang-en Cheng
TAIPEI, TAIWAN
B.A., National Chung-Hsing University, 1979
M.Div., Taiwan Theological College, 1984

Wai-Tung Cho
KOWLOON, HONG KONG
Dipl., Hong Kong Baptist College, 1986
M.Div., Hong Kong Baptist Theological Seminary, 1987

Jung-Sook Lee Choi
SEOUL, KOREA
B.A., Ewha Womans University, 1982
M.Div., Asian Center for Theological Studies and Mission, Seoul, 1986

Kathryn Lee De Witt
SOMERVILLE, NEW JERSEY
B.A., Hope College, 1985
M.Div., Colgate Rochester/Bexley Hall/Crozer, 1988

Susan Jane Dunlap
BALTIMORE, MARYLAND
A.B., University of California, San Diego, 1978
M.Div., Princeton Theological Seminary, 1981

David Milton Freedholm
NORTH EASTON, MASSACHUSETTS
B.A., Gustavus Adolphus College, 1983
M.Div., North Park Theological Seminary, 1988

Mark Keith George
BELLEVUE, WASHINGTON
A.B., University of Washington, 1984
M.Div., Princeton Theological Seminary, 1989

Nancy Joy Gorsuch
CONGERS, NEW YORK
B.A., University of Iowa, 1974
M.Div., Princeton Theological Seminary, 1977

William Norman Alexander Greenway, Jr.
HOUGHTON, NEW YORK
A.B., Houghton College, 1986
M.Div., Princeton Theological Seminary, 1989

Paul Ara Haidostian
BEIRUT, LEBANON
A.B., Haigazian College, 1984
M.Div., Near East School of Theology, 1987

Gary Neal Hansen
TACOMA, WASHINGTON
A.B., University of Washington, 1983
M.Div., Princeton Theological Seminary, 1987; Th.M., 1990

Mark Harding
NEWTOWN, NSW, AUSTRALIA
B.A., University of Tasmania, 1973; B.A.(Hons), 1974
B.D.(Hons), University of London, 1979

Young Hoon Hwang
PASADENA, CALIFORNIA
Dipl., Hankuk University of Foreign Studies, 1982
M.Div., Fuller Theological Seminary, 1988

Kyoung-chul Jang
SEOUL, KOREA
B.A., Seoul National University, 1985
M.Div., Presbyterian Theological Seminary, Seoul, 1988

Loren Lavern Johns
SCOTTSDALE, PENNSYLVANIA
B.A., Goshen College, 1977
M.Div., Goshen Biblical Seminary, 1984

Scott Edgar Johnston
MORA, MINNESOTA
B.A., Saint Olaf College, 1986
M.Div., Yale University Divinity School, 1989

Paul Charles Kemeny
SPARTA, NEW JERSEY
B.A., Wake Forest University, 1983
M.A.R., Westminster Theological Seminary, 1986; M.Div., 1987

Allan Clifton Lane
TORONTO, ONTARIO, CANADA
A.B., University of Toronto, 1986
M.Div., Princeton Theological Seminary, 1989

Cleophus James LaRue, Jr.
CORPUS CHRISTI, TEXAS
A.B., Baylor University, 1978; M.A., 1982
M.Div., Princeton Theological Seminary, 1990

Kyoo-Min Lee
SEOUL, KOREA
B.A., Korea University, 1985
M.Div., Presbyterian Theological Seminary, Seoul, 1988

Robert Keith Martin
CAMBRIDGE, MASSACHUSETTS
A.B., Louisiana College, 1981
M.Div., Princeton Theological Seminary, 1985

Alyce Mundi McKenzie
YARDLEY, PENNSYLVANIA
A.B., Bryn Mawr College, 1977
M.Div., Duke University Divinity School, 1980

Dominic Kevin McNeir
DECATUR, GEORGIA
A.B., University of Michigan, 1982
M.Div., Emory University, 1990

Ken Christoph Miyamoto
YOKOHAMA, JAPAN
B.A., Tokyo University of Foreign Studies, 1974
M.Div., Pittsburgh Theological Seminary, 1989

Bonnie Lynn Goding Pattison
SCHAUMBURG, ILLINOIS
A.B. Bethel College, Minnesota, 1981
M.Div., Bethel Theological Seminary, 1986

Stephen Zenas Perisho
BOISE, IDAHO
A.B., George Fox College, 1984
M.Div., Princeton Theological Seminary, 1990

Ute Susanne Possekel
HAMBURG, GERMANY
University of Hamburg

Stephen Wayne Ramp
FRANKLIN, TENNESSEE
A.B., College of William and Mary, 1971
M.Div., Princeton Theological Seminary, 1990

Raymond Hubert Reimer
TOPEKA, KANSAS
B.A., Bethel College, Kansas, 1976
M.Div., Mennonite Biblical Seminary, 1983

Andre Resner, Jr.
KILLEEN, TEXAS
A.B., Pepperdine University, 1980
M.Div., Princeton Theological Seminary, 1988

Cynthia Lynn Rigby-Greenway
WEST ISLIP, NEW YORK
A.B., Brown University, 1986
M.Div., Princeton Theological Seminary, 1989

Kenneth Irwin Rothman
NEW YORK CITY, NEW YORK
A.B., New York University, 1960
M.Div., Princeton Theological Seminary, 1989

Jeyachandran David Singh
EGMORE, MADRAS, INDIA
B.A., University of Madras, 1974
B.D., Serampore University, 1978

Chandrashekar Soans
BANGALORE, INDIA
B.Th., Serampore University, 1976; B.D., 1979; Th.M., 1984

Thomas Worth Walker
DECATUR, GEORGIA
B.S., Davidson College, 1984
M.Div., Columbia Theological Seminary, 1988

Sung Bihn Yim
SEOUL, KOREA
Th.B., Presbyterian College and Theological Seminary, Seoul, 1982; M.Div., 1985

Other Current Candidates

Wayne Frederick Albertson
A.B., Michigan State University, 1967
M.Div., Methodist Theological School in Ohio, 1970

Habib Badr
A.B., American University of Beirut, 1972
M.Div., Yale University Divinity School, 1975

Steven Richard Bechtler
A.B., Oral Roberts University, 1982; M.A., 1984
M.Div., Fuller Theological Seminary, 1986

Amanda Lee Berry Wylie
A.B., Duke University, 1981
M.Div., Duke University Divinity School, 1984

Kathleen Diane Billman
A.B., Muskingum College, 1972
M.Div., Princeton Theological Seminary, 1977; Th.M., 1986

Nancy Ruth Bowen
A.B., University of California, San Diego, 1978
M.Div., School of Theology at Claremont, 1985

Scott Arthur Bruzek
A.B., Stanford University, 1979
M.Div., Concordia Seminary, St. Louis, 1985

Bonnie Lee Leslie Burnett
A.B., McMaster University, 1974
M.Div., Atlantic School of Theology, 1977

Carolyn Mary Call
B.S., Cornell University, 1986
M.Div., Colgate Rochester/Bexley Hall/Crozer, 1990

Warren Christopher Carter
A.B., Victoria University of Wellington, 1976; A.B.(Hons), 1977
B.D., Melbourne College of Divinity, 1985

Kimberly Parsons Chastain
A.B., College of Wooster, 1980
M.Div., Pittsburgh Theological Seminary, 1985

Carol Jean Cook
A.B., Hope College, 1976
M.Div., Princeton Theological Seminary, 1985

Terry Lee Cross
A.B., Lee College, Tennessee, 1978
M.A., Ashland Theological Seminary, 1980; M.Div., 1982

Michael Thomas Davis
A.B., Saint Mary's Seminary and University, 1978; M.A., 1982

Patricia Ellen Howery Davis
A.B., Indiana University, Indiana, 1975
M.Div., Princeton Theological Seminary, 1984

Linda Marie Day
A.B., Harvard University, 1985
M.A.R., Eastern Baptist Theological Seminary, 1987

Elisa Carol Diller
A.B., University of Delaware, 1977
M.Div., Princeton Theological Seminary, 1987

Stephen Frederick Dintaman
A.B., Goshen College, 1973
M.Div., Goshen Biblical Seminary, 1977

Brian Janeway Fitzgerald
B.A., Bethel College, Indiana, 1984
M.Div., Lutheran School of Theology, Chicago, 1988

Janet Ann Brisco Flagg
A.B., Vanderbilt University, 1973
M.Div., Columbia Theological Seminary, 1981

Robert Albert Gagnon
A.B., Dartmouth College, 1981
M.T.S., Harvard Divinity School, 1987

Theodore Alexander Gill, Jr.
A.B., University of Wisconsin, 1972
M.Div., Princeton Theological Seminary, 1975

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Richard Alan Grounds
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George William Grubb
A.B., Gettysburg College, 1972
M.Div., Lutheran Theological Seminary, Gettysburg, 1977

James Steven Hanson
A.B., Saint Olaf College, 1983
M.Div., Luther Northwestern Theological Seminary, 1987

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B.B.S., Western Bible College, 1975
M.C.S., Regent College, 1980

Ernest Paul Hess
A.B., Stanford University, 1979
M.Div., Princeton Theological Seminary, 1982

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A.B., Austin College, 1973
M.Div., Austin Presbyterian Theological Seminary, 1977

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M.Div., Bethel Theological Seminary, 1976

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M.Div., Holy Cross Greek Orthodox School of Theology, 1986

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M.Div., Princeton Theological Seminary, 1988

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A.B., Gettysburg College, 1976
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Douglas Brent Miller
B.L.A., Oral Roberts University, 1977
M.Div., Goshen Biblical Seminary, 1988

Anri Morimoto
A.B., International Christian University, Tokyo, 1979
Th.M., Tokyo Union Theological Seminary, 1982

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B.Th.(Hons), University of South Africa, 1983
Th.M., Princeton Theological Seminary, 1986

Catherine Lynn Nakamura
A.B., Susquehanna University, 1978
M.Div., Lutheran Theological Seminary, Philadelphia, 1983

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B.D., Saint Paul's United Theological College, Kenya, 1980
M.A., Louisville Presbyterian Theological Seminary, 1985

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A.B., University of Ghana, 1978
S.T.M., Yale University Divinity School, 1981

Christopher Michael Ocker
A.B., Northeastern Bible College, 1980
M.Div., Fuller Theological Seminary, 1983

Salatiel Palomino-Lopez
L.Th., Presbyterian Theological Seminary, Mexico, 1965
A.B., Rider College, 1975

Garry Otis Parker
A.B., Taylor University, 1964
M.Div., Asbury Theological Seminary, 1968

Carolyn Jo Pressler
A.B., Kalamazoo College, 1975
M.Div., Wesley Theological Seminary, 1986

Daniel Bryan Reese
A.B., Whitworth College, 1984
M.Div., Princeton Theological Seminary, 1986

Don Carl Richter
A.B., Davidson College, 1978
M.Div., Princeton Theological Seminary, 1981

Frank Rogers, Jr.
A.B., Anderson College, Indiana, 1980
M.Div., Princeton Theological Seminary, 1984

Jeffrey Scott Rogers
A.B., North Carolina Central University, 1980
M.Div., Southeastern Baptist Theological Seminary, 1983

Kenneth James Ross
A.B., Lafayette College, 1972
M.Div., Andover Newton Theological School, 1978

Reinhilde Ute Friedegard Ruprecht
Mag. Theol., University of Erlangen, 1988

Charles Thomas Rush, Jr.
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HIGHTSTOWN, NEW JERSEY

Olive Elaine Hinnant
PRINCETON, NEW JERSEY

Bum-Sik Kim
NORTHBORO, MASSACHUSSETS

Carey Meyer LaSor
SIOUX FALLS, SOUTH DAKAOTA

Bruce Douglas Main
CAMDEN, NEW JERSEY

Robert Gardner Margolis
SOMERSET, NEW JERSEY

Scott Oelke
NEWTOWN, PENNSYLVANIA

Ruth M. Pringle
CRANFORD, NEW JERSEY

Amanda Shao Tan
PHILADELPHIA, PENNSYLVANIA

Su-Cheng Tsai-Chang
STATEN ISLAND, NEW YORK

Gerald Roger Voie
TULSA, OKLAHOMA

ENROLLED SUMMER 1990

Richard L. Adams
FT. MEADE, MARYLAND

James Robert Angerole
MANASQUAN, NEW JERSEY

Jon Gilbert Appleton
ATHENS, GEORGIA

Virginia Louise Birks
EAST CANTON, OHIO

Dwayne Lee Black
LIGHTHOUSE POINT, FLORIDA

Sarah McKenney Branon
PRINCETON, NEW JERSEY

Christine Rodrigues Butler
SCARSDALE, NEW YORK

Guy Campbell, Jr.
MOORESTOWN, NEW JERSEY

Patricia Ferguson Carr
TRENTON, NEW JERSEY

James Cheng
KING OF PRUSSIA, PENNSYLVANIA

Kathryn Arnhym Conner
TAMPA, FLORIDA

William Simon Davies
ROME, GEORGIA

William Evans Deahl, Jr.
LINCOLN, NEBRASKA

Faith Christa Dimatteo
JERSEY CITY, NEW JERSEY

Patrick Kevin Donahue
RUNNEMEDE, NEW JERSEY

Susan Elizabeth Duker
CINCINNATI, OHIO

John Fea
PERKASIE, PENNSYLVANIA

Jean Willard Foss
NEW YORK CITY, NEW YORK

Mary Gerlinger
SALEM, OREGON

Richard Gorham
WICHITA, KANSAS

David Gilmore Goss
BUSHKILL, PENNSYLVANIA

David Morris Holm
SIOUX FALLS, SOUTH DAKOTA

Richard Travers Houghton, Jr.
BERKELEY HEIGHTS, NEW JERSEY

Thomas Dennis Jasko
CHICAGO, ILLINOIS

Ophelia Laughlin Keller
BLAWENBURG, NEW JERSEY

Ok Ki Kim
PUSAN, KOREA

Kiho Kye
BRONX, NEW YORK

Eliot Kwanhee Lee
YARDLEY, PENNSYLVANIA

Kin Yip Louie
PRINCETON JUNCTION, NEW JERSEY

Robert Paul Mills
ELMER, NEW JERSEY

Michiyo Morita
SHIMONOSEKI-SHI, JAPAN

Betty Ann Morris
LOCUST GROVE, VIRGINIA

Alfred Niese
BERNARDSVILLE, NEW JERSEY

Constance Qua Palmer
TEANECK, NEW JERSEY

Monroe Roosevelt Parker
NEW BRUNSWICK, NEW JERSEY

Thomas Joseph Parlette
ROCKFORD, ILLINOIS

David Charles Partington
LEWISVILLE, NORTH CAROLINA

Tammi Lynn Pirnie
PHOENIXVILLE, PENNSYLVANIA

Barksdale McPherson Pullen III
WASHINGTON, PENNSYLVANIA

Paul Frederick Rack
MARTINSVILLE, NEW JERSEY

Mary Finlay Rice
LIVONIA, MICHIGAN

Thomas Eugene Ridenhour, Jr.
NORTH EASTON, MASSACHUSETTS

Grace Johnson Ross
SCHENECTADY, NEW YORK

Suzanne Flavin Shady
PRINCETON, NEW JERSEY

Miriam Ray Shelton
DECATUR, GEORGIA

Doris Lillian Rice Sherman
PHILADELPHIA, PENNSYLVANIA

Stephen Willet Smith
SNYDER, TEXAS

Scott Lee Stearman
CARNEY, OKLAHOMA

David Strobel
BOWERS, PENNSYLVANIA

Leslie Lincoln Taylor
SPRINGFIELD, PENNSYLVANIA

Solomon Jivanrao Tivade
CHATHAM, NEW JERSEY

William H. Walker
PITTSBURGH, PENNSYLVANIA

Kathleen Ann Waters
CINCINNATI, OHIO

Stephen Charles Williams
KNOXVILLE, TENNESSEE

Marvin Joseph Wills, Jr.
MEDFORD, NEW JERSEY

Hawley Logan Wolfe
MIDLAND, TEXAS

Barbara Yandell
NEW PROVIDENCE, NEW JERSEY

Peter Ye
VALLEY STREAM, NEW YORK

Aslam Ziai
GUJRANWALA, PAKISTAN

Representations ~

COLLEGES

Academy of Theology, Budapest, 1
Acadia University, 2
Adelphi University, 1
Albright College, 2
Alderson-Broaddus College, 1
Allegheny College, 1
Alma College, 2
American International College, 1
American University, D.C., 3
Amherst College, 2
Anderson College, Indiana, 1
Andrews University, 2
Arts and Science University, Rangoon, 1
Asbury College, 1
Auburn University, 1
Augustana College, South Dakota, 2
Austin College, 3
Azusa Pacific University, 2

Babson College, 1
Baker University, 1
Barnard College, 1
Bates College, 3
Baylor University, 4
Bennett College, 1
Bethany Bible College, 3
Bethany College, 1
Bethel College, Indiana, 1
Bethel College, Kansas, 1
Bethel College, Minnesota, 2
Bethel College, Tennessee, 1
Biola University, 3
Bishop College, 1
Bloomsburg University of Pennsylvania, 1
Boston College, 3
Boston University, 1
Bowling Green State University, 2
Bradley University, 1
Briercrest Bible College, 1
Brown University, 3
Bryn Mawr College, 2
Bucknell University, 6

Cairo University, 1
Caldwell College, 2
California Baptist College, 1
California State Polytechnic University, Pomona, 4
California State University, Bakersfield, 1
California State University, Fresno, 1
California State University, Fullerton, 2
California State University, Hayward, 2
California State University, Long Beach, 1
California State Univesity, Los Angeles, 1
California State University, Northridge, 1
Calvin College, 10
Capital University, Ohio, 1
Carson-Newman College, 1
Carthage College, 1
Cascade College, 1
Cedarville College, 1
Centenary College of Louisiana, 1
Central Bible College, 4
Central College, Iowa, 1
Central Methodist College, 1
Central Michigan University, 2
Centre College of Kentucky, 1
Cheyney University of Pennsylvania, 1
Chonnam National University, 1
Christian Heritage College, 1
Chung-Ang University, 1
Chungnam National University, 1
Cincinnati Bible College, 1
The Citadel, Military College of South Carolina, 1
City University of New York, 1

Claflin University, 1
Coe College, 1
Colgate University, 3
College of Mount Saint Joseph, Ohio, 1
College of New Rochelle, 5
College of Saint Thomas, 1
College of William and Mary, 4
College of Wooster, 10
Colorado College, 3
Colorado State University, 1
Columbia Christian College, 2
Columbia University, 8
Concordia College, Illinois, 1
Concordia Senior College, 2
Coppin State College, 1
Cornell University, 5
Criswell College, 1

Dallas Baptist College, 1
Dankook University, 1
Dartmouth College, 4
Davidson College, 11
Denison University, 3
DePauw University, 1
Dokkyo University, 1
Don Bosco College, New Jersey, 1
Dongguk University, 2
Drew University, 3
Duke University, 7
Duquesne University, 2

Earlham College, 2
Eastern College, 5
Eastern Illinois University, 1
Eastern Kentucky University, 2
Eastern Mennonite College, 2
Eastern Nazarene College, 1
Eastern Washington University, 1
Eckerd College, 3
Edinboro University of Pennsylvania, 1
Emerson College, 1
Emory University, 2
Erskine College, 2
Evangel College, 2
Ewha Womans University, 4

Faith Baptist College, 1
Flinders University of South Australia, 1
Florida A&M University, 1
Florida International University, 1
Florida State University, 1
Fordham University, 3
Fort Lewis College, 1
Fort Wayne Bible College, 1
Franklin and Marshall College, 1
Freed-Hardeman College, 1
Fresno Pacific College, 1
Friends University, 1
Furman University, 1

Gardner-Webb College, 1
Geneva College, 3
George Fox College, 1
George Washington University, 1
Georgia Institute of Technology, 1
Georgia State University, 3
Gettysburg College, 4
Glassboro State College, 1
Gordon College, 4
Goshen College, 3
Grand Valley State Colleges, 1
Greenville College, Illinois, 1
Grinnell College, 2
Grove City College, 6
Gustavus Adolphus College, 1

Haigazian College, 1
Hankuk University of Foreign Studies, 2
Hanover College, 1
Hanyang University, 2
Hardin-Simmons University, 1
Hartwick College, 1
Harvard University, 6
Haverford College, 1
Helderberg College, South Africa, 1
Hobart and William Smith Colleges, 2
Hollins College, 1
Holy Redeemer College, 1
Hong Kong Baptist College, 1
Hood College, 1
Hope College, 9
Houghton College, 4
Howard University, 2
Huntingdon College, Alabama, 1

Indiana University, Indiana, 5
International Bible College, 2
International Christian University, Tokyo, 1
Iona College, 2
Iowa Wesleyan College, 1

James Madison University, 1
Jamestown College, 2
Johns Hopkins University, 4

Kalamazoo College, 1
Kangweon National University, 1
Kansas State University, 1
Kean College of New Jersey, 1
Kent State University, 1
Kentucky Wesleyan College, 1
Kenyon College, 1
King College, Tennessee, 1
King's College, New York, 2
Knox College, Illinois, 1
Korea University, 3
Kutztown State University of Pennsylvania, 1

Lafayette College, 4
Lander College, 1
Lebanon Valley College, 1
Lee College, Tennessee, 2
Lehigh University, 2
Lesley College, 1
Lewis and Clark College, Oregon, 4
Lewis-Clark State College, Idaho, 1
Liberty University, 2
Lock Haven University of Pennsylvania, 1
Long Island University, 1
Louisiana College, 1
Lowell Technological Institute, 1
Luther College, Iowa, 2
Lycoming College, 1

Macalester College, 1
Malone College, 1
Manhattan School of Music, 1
Mankato State University, 1
Maryville College, 1
Mary Washington College, 1
Massachusetts Institute of Technology, 1
Master's College, 1
McMaster University, 1
McMurry College, 1
Messiah College, 4
Methodist College, 1
Miami University, Ohio, 3
Michigan State University, 2
Mid-America Bible College, 1
Millersville University of Pennsylvania, 1
Milligan College, 3
Minnesota Bible College, 1
Mississippi State University, 1
Monmouth College, Illinois, 1
Monmouth College, New Jersey, 2
Montclair State College, 3
Moody Bible Institute, 1
Morgan State University, Maryland, 1
Mount Holyoke College, 1
Mount Saint Mary's College, 2
Muhlenberg College, 5
Muskingum College, 1
Myanmar Institute of Theology, 3

National Chung-Hsing University, 1
National Taiwan University, 1
National University, Mexico, 1
New York University, 5
North Carolina A & T State University, 2
North Carolina Central University, 1
North Carolina State University, 1
North Central College, Illinois, 1
North Park College, 3
Northeast Missouri State University, 1
Northeastern Bible College, 1
Northwestern College, Iowa, 1
Nyack College, 1

Oberlin College, 1
Occidental College, 2
Ohio Northern University, 1
Ohio State University, 3
Ohio University, 1
Ohio Wesleyan University, 1
Old Dominion University, 1
Olivet Nazarene College, 1
Oral Roberts University, 12
Oregon State University, 1
Ozark Bible College, 1

Pace University, 1
Pacific Lutheran University, 1
Palm Beach Atlantic College, 1
Pennsylvania State University, 7
Pepperdine University, 2
Philippine Christian University, 1
Phillips University, 1
Pikeville College, 1
Point Loma College, 1
Pomona College, 1
Pontifical University of Saint Thomas Aquinas, 1
Portland State University, 1
Presbyterian College, South Carolina, 2
Presbyterian College and Theological Seminary, Seoul, 1
Presbyterian Training College, 1
Princeton University, 1
Providence College, 1
Pusan National University, 1

Queen's University, Belfast, 2

Rhodes College, 4
Rice University, 2
Rider College, 3
Roanoke Bible College, 1
Rochester Institute of Technology, 1
Rockford College, 1
Rocky Mountain College, 1
Rosemont College, 1
Rutgers University, 13

Saint Augustine's College, 1
Saint Edward's University, 1
Saint Francis College, 1
Saint John's University, New York, 3
Saint Joseph's Seminary, New York, 1
Saint Louis University, 1
Saint Mary's Seminary and University, 3
Saint Olaf College, 7
Saint Vincent College, Pennsylvania, 1
Samford University, 1
San Diego State University, 1
San Jose Bible College, 2
San Myung Women's University, 1
Seattle Pacific University, 6
Seoul National University, 2
Seton Hall University, 2
Shaw University, 1
Smith College, 2
Soochow University, 1
Sophia University, 1
Southeast Missouri State University, 1
Southeastern Bible College, 1
Southeastern College of the Assemblies of God, 1
Southern Illinois University, 1
Southern Methodist University, 1
Springfield College, Massachusetts, 2
Stanford University, 2
State University of New York, Albany, 4
State University of New York, Binghamton, 2
State University of New York, Buffalo, 1
State University of New York, Fredonia, 1
State University of New York, Geneseo, 1
State University of New York, Purchase, 1
State University of New York, Stony Brook, 1
Stetson University, 6
Stillman College, 1
Sung Kyun Kwan University, 2
Susquehanna University, 1
Swarthmore College, 2
Sweet Briar College, 1
Syracuse University, 1

Tamkang University, 1
Tarkio College, 1
Taylor University, 2
Temple University, 7
Tennessee State University, 1
Texas A & I University, 1
Texas Christian University, 2
Thiel College, 2
Thomas A. Edison State College, 1
Toccoa Falls College, 1
Tokyo University of Foreign Studies, 1
Trenton State College, 5
Trinity College, Connecticut, 1
Trinity University, Texas, 1
Tufts University, 2

Union College, Kentucky, 1
Union University, Tennessee, 1
University of the South, 3
University of Adelaide, 1
University of Alabama, 1
University of Arkansas, 1
University of Bridgeport, 1
University of Calgary, 1
University of California, Berkeley, 7
University of California, Davis, 3
University of California, Irvine, 3
University of California, Los Angeles, 4
University of California, San Diego, 3
University of California, Santa Barbara, 4
University of Central Florida, 2
University of Ceylon, 1
University of Chattanooga, 1
University of Chicago, 2
University of Colorado, 5
University of Connecticut, 2
University of Dallas, 1
University of Delaware, 5
University of Dublin, 1
University of Dubuque, 1
University of Erlangen, 1
University of Florida, 1
University of Georgia, 1
University of Ghana, 2
University of Glasgow, 1
University of Groningen, 2
University of Houston, 2
University of Illinois, 3
University of Iowa, 3

University of Kansas, 2
University of Kerala, 1
University of La Verne, 1
University of Lowell, 1
University of Madras, 4
University of Maine, 1
University of Manitoba, 1
University of Maryland, 4
University of Michigan, 9
University of Minnesota, 2
University of Mississippi, 1
University of Missouri, Columbia, 1
University of Montana, 2
University of Mysore, 1
University of Nebraska, Omaha, 1
University of Nevada, Reno, 2
University of New Hampshire, 1
University of New Mexico, 1
University of North Carolina, 7
University of Notre Dame, 1
University of Oxford, 3
University of Pennsylvania, 1
University of Puerto Rico, 1
University of Puget Sound, 1
University of Reading, 1
University of Redlands, 1
University of Richmond, 2
University of Santa Clara, 2
University of Scranton, 1
University of South Africa, 2
University of South Carolina, 1
University of South Florida, 2
University of Southern California, 5
University of Tasmania, 1
University of Tennessee, 1
University of Texas, 4
University of Toronto, 3
University of Tuebingen, 3
University of Tulsa, 1
University of Virginia, 6
University of Wales College of Cardiff, 1
University of Washington, 9
University of Windsor, 1
University of Wisconsin, 3
University of Wisconsin, River Falls, 1
Upsala College, 1
Ursinus College, 2

Valdosta State College, 1
Valley Forge Christian College, 1
Valparaiso University, 2
Vanderbilt University, 4
Vassar College, 4
Victoria University of Wellington, 1
Villanova University, 1
Virginia Commonwealth University, 1

Wabash College, 1
Wake Forest University, 7
Washington University, Saint Louis, 1
Waterloo University College, 1
Wayne State University, 1
Wesleyan University, 2
West Chester University, 2
West Virginia Wesleyan University, 1
Western Bible College, 1
Western Michigan University, 3
Western Washington University, 1
Westminster Choir College, 2
Westminster College, Pennsylvania, 6
Westmont College, 6
Wheaton College, Illinois, 10
Whitman College, 1
Whittier College, 1
Whitworth College, 10
Wilberforce University, 3
Wilfrid Laurier University, 1
Willamette University, 3
Williams College, 2
Wilson College, 1
Word of Life Biblical Seminary, 1

Yale University, 2
Yonsei University, 5
York College of Pennsylvania, 1
Youngstown State University, 1

Number of Colleges, 449

SEMINARIES

Academy of Theology, Budapest, 1
Acadia University, 2
Alliance Theological Seminary, 1
Andover Newton Theological School, 4
Asbury Theological Seminary, 3
Ashland Theological Seminary, 1

Asian Center for Theological Studies and Mission, Seoul, 1
Assemblies of God Theological Seminary, 3
Atlantic School of Theology, 1
Austin Presbyterian Theological Seminary, 1

Berkeley Divinity School, 1
Bethel Theological Seminary, 4

Calvin Theological Seminary, 4
Central Baptist Theological Seminary, 1
Christian Theological Seminary, 1
Codrington College, 1
Colgate Rochester/Bexley Hall/Crozer, 2
Columbia Graduate School of Bible and Missions, S.C., 1
Columbia Theological Seminary, 4
Concordia Seminary, St. Louis, 1
Concordia Theological Seminary, 1
Cumberland Presbyterian Theological Seminary, 1

Drew University School of Theology, 1
Dubuque Theological Seminary, 1
Duke University Divinity School, 5

Earlham School of Religion, 1
Eastern Baptist Theological Seminary, 6
Emmanuel College, Toronto, 1
Episcopal Divinity School, 1
Evangelical Seminary of Puerto Rico, 1

Fuller Theological Seminary, 11

Garrett-Evangelical Theological Seminary, 1
General Theological Seminary, 4
Gordon-Conwell Theological Seminary, 5
Goshen Biblical Seminary, 3

Hamma Divinity School, 1
Harvard Divinity School, 3
Hebrew Union College, 1
Holy Cross Greek Orthodox School of Theology, 1
Hong Kong Baptist Theological Seminary, 1

Jewish Theological Seminary, 1

Louisville Presbyterian Theological Seminary, 3
Luther Northwestern Theological Seminary, 8
Lutheran School of Theology, Chicago, 3
Lutheran Theological Seminary, Gettysburg, 2
Lutheran Theological Seminary, Philadelphia, 3

Mar Thoma Theological Seminary, 1
McCormick Theological Seminary, 4
Melbourne College of Divinity, 1
Memphis Theological Seminary, 1
Mennonite Biblical Seminary, 1
Methodist Theological School, Ohio, 1
Moravian Theological Seminary, 1
Mount Saint Alphonsus Seminary, 1
Mount Saint Mary's Seminary, 2
Myanmar Institute of Theology, 3

Nazarene Theological Seminary, 1
Near East School of Theology, 3
New Brunswick Theological Seminary, 3
New Orleans Baptist Theological Seminary, 1
North Park Theological Seminary, 1
Northwest Baptist Theological Seminary, 1

Pacific Lutheran Theological Seminary, 1
Perkins School of Theology, 2
Pittsburgh Theological Seminary, 3
Pontifical College Josephinum, 1
Pontifical Gregorian University, 1
Pontifical University of Saint Thomas Aquinas, 1
Presbyterian Theological Seminary, Mexico, 2
Presbyterian Theological Seminary, Seoul, 7
Princeton Theological Seminary, 120
Protestant Episcopal Theological Seminary, Virginia, 2

Queen's Theological College, Ontario, 1
Queen's University, Canada, 1

Regent College, 9

Saint Joseph's Seminary, New York, 1
Saint Mary's Seminary and University, 3

Saint Paul's United Theological College, Kenya, 1
School of Theology at Claremont, 1
Serampore University, 5
Southeastern Baptist Theological Seminary, 2
Southern Baptist Theological Seminary, 5
Southwestern Baptist Theological Seminary, 3

Tainan Theological College and Seminary, 1
Taiwan Theological College, 2
Theological Seminary of the Reformed Episcopal Church, 1
Tokyo Union Theological Seminary, 2
Trinity Evangelical Divinity School, 3
Trinity Lutheran Seminary, 1

Union Theological Seminary, Cavite, 1
Union Theological Seminary, New York, 6
Union Theological Seminary, Virginia, 2
United Reformed Theological Institution, Cluj, 1
United Theological Seminary, Ohio, 1
University of the South, 2
University of Edinburgh, 1
University of Erlangen, 1
University of Glasgow, 1
University of Groningen, 2
University of London, 2
University of South Africa, 2

Vanderbilt University Divinity School, 3

Wartburg Theological Seminary, 2
Waterloo Lutheran Seminary, 1
Wesley Theological Seminary, 2
Western Theological Seminary, 3
Westminster Theological Seminary, 2

Yale University Divinity School, 12

Number of Seminaries, 108

STATES AND TERRITORIES

Alaska, 1
Alabama, 7
Arizona, 4
Arkansas, 1
California, 77
Colorado, 15
Connecticut, 10
Delaware, 6
District of Columbia, 4
Florida, 21
Georgia, 12
Hawaii, 2
Idaho, 3
Illinois, 24
Indiana, 13
Iowa, 5
Kansas, 8
Kentucky, 4
Louisiana, 4
Maine, 3
Maryland, 23
Massachusetts, 15
Michigan, 26
Minnesota, 15
Mississippi, 2
Missouri, 3
Montana, 3
Nebraska, 1
Nevada, 3
New Hampshire, 1
New Jersey, 150
New Mexico, 3
New York, 63
North Carolina, 17
North Dakota, 1
Ohio, 19
Oklahoma, 6
Oregon, 7
Pennsylvania, 80
Puerto Rico, 1
Rhode Island, 1
South Carolina, 5
South Dakota, 3
Tennessee, 9

Texas, 33
Vermont, 1
Virginia, 22
Washington, 19
West Virginia, 3
Wisconsin, 3

Number of States and Territories, 50

COUNTRIES

Australia, 2
Bahamas, 1
Brazil, 1
Burma, 3
Canada, 13
England, 1
Germany, 3
Ghana, 2
Hong Kong, 2
Hungary, 1
India, 6
Japan, 4
Kenya, 1
Korea, 23
Lebanon, 3
Mexico, 2
Netherlands, 2
New Zealand, 1
Northern Ireland, 3
Pakistan, 1
Philippines, 1
Republic of South Africa, 2
Scotland, 2
Sri Lanka, 3
Taiwan, 4

Number of Countries, 25

SUMMARY OF STUDENTS

Visiting Scholars		18
Candidates for the Doctor of Philosophy Degree, Enrolled		42
Candidates for the Doctor of Ministry Degree, Enrolled		26
Candidates for the Master of Theology Degree, Enrolled		97
Candidates for the Master of Divinity Degree		434
Senior Class	142	
Interns	14	
Middle Class	135	
Junior Class	143	
Candidates for the Master of Arts Degree		25
Post-M.Div.	3	
Senior Class	9	
Junior Class	13	
Special Students		11
*Total Regular Resident Students		633
Unclassified Students Enrolled for Credit		85
Post-Resident Doctor of Philosophy Candidates		76
Doctor of Ministry Candidates Not in Workshop		108
Total Active Enrollment		902

* Two students listed in two programs

Degrees Conferred in 1990 ~

MASTERS OF ARTS

Heran Her
Grace Young-un Park
Sara Elizabeth Moore Rand
Mie Satake
Anne Elizabeth Anderson Zimmerman

MASTERS OF DIVINITY

Thomas Vernon Abbott
Najla Abou-Sawan
Robert Eugene Adrian
Valerie Louise Allen
Todd Maxwell Anderson
Mary Louise Bahr-Jones
Mary Anne Bainbridge
Miriam LaVerne Ballou
Katheryn Anne Barlow
Michael Stuart Barry
Michelle Joanne Bartel
Larry Craig Bauerband
Joicy Gay Revis Becker
Eric Duane Belt
Elinor Anne Benefield
Kirk Allen Bingaman
Sandra Marcheta Levonne Booze-Bailey
Kirk Bottomly
Scott Haynor Bowerman
Craig Douglas Bowman
Jeffrey Michael Brackett
David Alan Brat
Daris Sean Bultena
Thomas Kinsell Carr
Jerry Matthew Carter, Jr.
Wayne David Chaplin
Eun Sik Cho
Kyewoon Choi
Dolores Bedford Clarke
Alex Charles Coblentz
Nancy Jean Cormack
David James Crowley
Dorothy Grant Daniels
Lee Fredrick Daniels
Lori Thelma Danielson
Carey Mallory Davis
John Paul Davis III
Perry Earl Davis
Edward Crowell Dawkins
David Arthur deSilva
David Keith Devereaux
Scott Eugene Dudley
Glen Travis Eason
Grafton Todd Eliason
Bradley James Elliott
John Nelson Erickson III
William Theodore Federici
Jeri Foster
Timothy Jude Galligan
Murvee Lucilius Gardiner
David Erwin Gilbert
Jerry Lee Gorham
Ricardo Antonio Green
Alf Emery Halvorson
Edward Daniel Harper
Frances Jane Hayes

Suzanne Watts Henderson
Obery Mack Hendricks, Jr.
Kerry Elizabeth Holder
Linda Joy Hora
Janet Marie Hubbard
Holly Lynn Hughes
LaDonna France Huizinga
Joseph Iovino
David Hilton Hagoort Jackson
Andrew Kirk Johnston
Laurie Lurea Rowley Johnston
Dennis William Jones
Kathleen Marie Joyce
David John Kangas
Roberta Neila Kindler
Steven Lee King
Linda Ann Knieriemen
Mark Sanford Koonz
Kenneth Edward Kovacs
Rhonda Kay Kruse
Dong Shin Kwag
Kevin Lee Ladd
Joan Ann Larson
Cleophus James LaRue, Jr.
Vernard Ray Leak
Hak-Joon Lee
Won Woo Lee
Estelle Kelly Lewis
Julie Anderson Love
Douglas Anthony Madden
Steven Joseph Martin
David Dean Masland
Curtis Lathan McFarland
Jerry John McKinney
Marguerite Sinclair McNelis
John Eric Melsness
Earl Lincoln Middleton
Peter Byong Soon Min
Ford Townsend Monell
Thomas Rand Morris
David Mark Mozier
Willie Mae Nanton
James King Noble III
Steven Bates Olmstead
Kenneth Garland Page
Thomas Joseph Parlette
Stephen Zenas Perisho
Eric Matthew Peters
Eric Eugene Peterson
Jeffrey Earl Peterson
Richard Allen Phillips
David Delano Pillar
James Carl Poit
Virginia Green Prescott
Kimberly Bracken Price
Mary Nona Pugh
Stephen Wayne Ramp
Oliver Hunter Roddey
Susan MacDonald Roddey
Bruce Michael Sexton
Dawn Flink Silvius
Janice Diane Smith
Steve Young Son
Timothy DaeKwon Son
Jonathan Ruben Staples
Thomas Brockway Stephen
Beverly Rice Swayze
Lisa Karen Sykes
Timothy Ivan Thomas
Susan Lynne Thompson
Charles Morgan Trotter
Gerald Roger Voie
Christy Jo Waltersdorff
Michael Shane Warburton
Kim Renee Waterman
Daniel Wayne Wessner
Shannon Adele White
Deborah Elaine Wilkinson
Kristen Carol Will
Gary Anthony Williams
Phillip James Wilson
Steven Warren Wilson
Katherine Blair Wissman
James Marshall Wood, Jr.
John William Wurster
Richard Prang Zimmerman

MASTERS OF THEOLOGY

Richard Kwadjo Abenney
Mesrob Ashjian
Joseph Samuel Batluck, Sr.
Deborah Kathleen Blanks
Carlos Francisco Cardoza Orlandi
Ronald Keith Cason

Jong Ho Chin
Du Yol Choi
Choong-Han Chung
Teodor Damian
Peter Robert Del Nagro
Robert Blanchard Dendtler
Joseph Frank DiPaolo
Yolanda Dreyer Papp
Thomas Norman Hall
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